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# Calvinist Contact

A Reformed Weekly

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## Spain remembers the end of tolerance in 1492

Robert VanderVennen

TORONTO — At the same time that the Americas are commemorating, with mixed feelings, the arrival of Christopher Columbus on their shores, the Spanish are remembering the expulsion of Muslims and Jews in 1492, a turning point in their history, reports *The Christian Science Monitor*.

In the same year that King Ferdinand and Queen Isabella financed the voyage of Columbus — who had with him a number of Jewish sailors — the monarchs gave their Jewish people three months to leave the country or convert to Christianity. Most fled to other Mediterranean countries, especially Turkey, while others went to hospitable lands like the Netherlands.

Last month King Juan Carlos of Spain gave a speech of reconciliation in the Madrid synagogue to representatives of both Spain's small Jewish community and descendants of the Jewish diaspora. Some 150,000

Sephardic Jews are thought to have fled in 1492.

### Expulsion of Muslims

The same year also saw the Spanish defeat the Muslims, then called Moors. The Moors were chased from their last Spanish stronghold in the Mediterranean province of Granada and its capital city of the same name.

The Moors had invaded the Iberian peninsula in the 700s, and by the 10th century ruled most of the peninsula. They brought new levels of astronomy, medicine and literature to Spain and to Europe.

They brought a "green revolution" through methods of irrigation in arid lands. They also brought the classics of Greek culture to Spain. Because those classics were written in Arabic Spain's Christian leaders engaged Jewish scholars to translate them.

See FEAR -- p. 2...

## Fragile hope reborn for Myanmar

Bill Fledderus

CHITTAGONG, Bangladesh — Under General Saw Maung, Myanmar's ruling military junta conducted a pogrom against the Rohingya Muslim community of western Myanmar, Maung's new name for Burma.

Maung forced thousands of Muslims from western Myanmar to flee into neighbouring Bangladesh, where they are a heavy burden on an already impoverished country, according to World Vision Canada, a Christian relief and development agency.

World Vision has been helping to provide food, shelter, medical supplies and clean water for the Rohingya refugees since January. Many Muslim countries such as Malaysia and Indonesia have also been offering emergency support and lobbying for political change.

### Ruthless programs

The Rohingyas, descended from Arab and Indian traders, claim to have lived in western Myanmar since the seventh century. They appear to have been oppressed since before Burmese independence negotiations with Britain in 1948 (from which they were excluded). In 1978 the country expelled 300,000, although it took most of them back the following year.

Maung's military regime, though not original in its mistreatment of the

See SUU -- p. 2...

## Buffalo abortion rescue honoured as 'apparent defeat'



Photo: Bert Witvoet

Revs. Peter Wyns (l.) and Paul Schenk discuss Buffalo's "Spring of Life."

Bert Witvoet

NIAGARA FALLS, Ont. — "As a Canadian I'm stirred by what's happening in Buffalo these days," said Peter Wyns. The Niagara Falls, Ont., pastor was referring to Operation Rescue, which for three weeks had attempted to keep women from entering abortion clinics to have an abortion.

"The church is the only arm in society that will speak up for the unborn church," said Wyns. He was addressing a Campaign Life audience at a fundraising dinner in St. Anne's Roman Catholic Church, before the main speaker of the evening, Rev. Paul Schenk of Buffalo, New York, told the gathering about the three-week action that had been named "Spring of Life."

The Spring of Life campaign would end the next day, Sunday, May 3, amidst claims by pro-abortion groups that they had won, said Schenk. They boasted that no clinic had been closed

during the campaign which saw over 5,000 anti-abortion protesters conduct demonstrations. As an expression of their belief that they had won, the Pro-Choice group called for a party on the eve of the final day of protest.

That same evening, Schenk told his Canadian audience that the success of an action that had been started with a 48-hour time of fasting and prayer must

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### In this issue:

Are Reformed people leery of confessing sins to fellow Christians? We shouldn't be, says Jan Johnson. . . p. 10

Paul Spoelstra concludes his Netherlands journey not having found exactly what he was seeking. . . . p. 11



Photo: courtesy F.D. Haidar, World Vision Bangladesh

When these Rohingyas arrived recently in southeast Bangladesh, it was low tide and the boat had to anchor offshore. Women, children and the sick were carried in.



# News

## Suu Kyi remains under house arrest

... Continued from p. 1

Rohingyas, was probably the most brutal. For the past year, its forces have been confiscating Rohingya fields, conscripting Rohingyas for forced labour (including the clearing of mine fields), beating some, arresting and torturing others and allowing soldiers to rape Rohingya women — all the name of Buddhist Burman nationalism.

As a result, approximately 144,000 Rohingyas have fled to Bangladesh, where they remain huddled together in squalid shelters "in the poorest part of one of the world's poorest nations," according to a recent report in *The Economist*.

### New man on top

However, on April 23 a reportedly ailing Maung was replaced by General Than Shwe, who has since released at least 38 political detainees. It is not known whether this change in leadership will allow any of the Rohingyas to return home.

Shwe has also called off the military's ferocious offensive against the Karen, a 43-year-old ethnic insurgency group which has operated a "parallel government" in Manerplaw, on Myanmar's eastern border with Thailand for two years.

Shwe's conciliatory moves have been welcomed by international observers, but they do little to resolve Myanmar's dramatic internal tensions, which would mean building new relationships with Christian, animist and Muslim minorities.

Non-Bhuddists such as the Karen, Mon and ethnic Indian minorities have long been ill-treated, according to Amnesty International, because soldiers suspect them of sympathizing with or of outright supporting guerilla groups which share their ethnicity.

Nor do Shwe's moves necessarily show a leadership ready to deal with the legacy of the 1988 mass anti-government uprising which authorities quashed by shooting at thousands (and killing hundreds) of peaceful demonstrators and arresting many others.

Myanmar's ruling military junta has also made no moves towards honouring the ignored 1990 election of Nobel prize winner Aung San Suu Kyi and her National League for Democracy. Maung's forces put Suu Kyi under house arrest, where she remains to this day. Thousands of other political prisoners, including students

and Bhuddist monks who demonstrated in 1990, remain in detention.

### Teak, oil and opium

A few years ago, Myanmar was said to be bankrupt. But recently the military has made logging deals with Thailand and Malaysia concerning its teak forests, almost the only ones left in the world.

It has also done well with Canada, whose Petro-Canada recently signed a \$22 million offshore drilling contract with the military. Eighty per cent of Petro-Canada is owned by the federal government.

Opium is also grown in areas



Photo: courtesy F.D. Haider, World Vision Bangladesh

Though Bangladesh has constructed some emergency shelters, thousands of Rohingyas have to make their own from whatever they can forage.

controlled by local warlords who pay money to the junta, according to *The Economist*. With the money it makes selling

heroin for America's streets, Myanmar has recently been able to afford a \$1 billion arms deal with China.



## Across the Globe

David T. Koyzis

## Written document would complete British constitution

Two months ago in this space I discussed the efforts of Charter 88 and others to adopt a written constitution for Great Britain. I suggested then that proponents should not see this as a panacea for the problems of that country. Nevertheless, there are good reasons for embodying part of the British Constitution in a single written document taking precedence over ordinary statutes.

For many years the United Kingdom has had a highly centralized political system. Parliamentary sovereignty in practice means that the government of the day, namely the Prime Minister and Cabinet, is able to do pretty much as it pleases, subject only to generally accepted traditions and conventions (which are mostly effective despite the lack of legal sanctions) and to the will of the people expressed in periodic elections.

### Tyranny of the majority

Increasingly, however, many Britons are convinced that the hallowed tradition of parliamentary sovereignty may have become something of an obstacle to *just* government. Although the government's activities are ultimately subject to the electorate every few years, democratic checks are by themselves inadequate to prevent what John Stuart Mill and Alexis de Tocqueville once warned against — the tyranny of the majority.

The citizens of Scotland increasingly feel they are living under such a tyranny. For more than a decade they have voted repeatedly in favour of the Labour Party but have nevertheless been stuck with Conservative governments simply because the more numerous English have outvoted them. (This should sound familiar to Western Canadians!) After last month's election Scots have once more found themselves living under an unwanted "foreign" government. As a consequence, support for Scottish independence has risen dramatically, as indicated by recent opinion polls.

Of course the Parliament of the United Kingdom, which has included Scottish MPs since 1707, could decide to recreate a Scottish assembly in Edinburgh. But the powers of such a body would depend on the good graces of

London, which could at any time decide to take them away. Many reformers would prefer instead to establish a genuine federal system in which regional assemblies would possess their own measure of sovereignty to be shared with the central parliament. The subsequent division of powers would naturally require a written document, as well as a court with the authority to interpret its provisions and to act as referee. The purpose of such a system would be to prevent the majority from trampling over the rights of minorities.

### Falling back on written rights

In the U.S. a generation ago, black Americans had been effectively denied basic rights of citizenship for generations. If the only effective checks on those governments denying such rights had been time-honoured traditions and democratic elections, blacks would still be waiting for justice to be done. Fortunately for them, as well as for other minorities, the written Constitution of the United States had in theory already guaranteed these rights since 1867. The decisive factor here was the existence of a written document formally protecting the rights of citizens to which civil rights advocates could appeal. In this case the existence of a written constitution and a Supreme Court willing to enforce and interpret its provisions helped to protect a minority from majoritarian tyranny.

Britain's strong tradition of the rule of law would be enhanced, I believe, by the addition of a written document which would, among other things, remove the rights of citizens and various minority groups — whether geographical, ethnic or religious — from the whims of a democratic Parliament.

It would be neither necessary nor desirable to pretend, as do Americans, that such a document would itself *be* the constitution. The document would not replace the unwritten constitution; it would merely complete it and help to extend justice to those denied it under the present arrangement.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

## Fear of the Moors led to intolerance

... Continued from p. 1

But Christian Europe always feared the darker-skinned "infidels" of African origin and there was regular pressure to drive them out of Europe. Under prodding from the Spanish Inquisition the Castilian royalty succeeded in 1492. Shortly thereafter the edict to expel the Jews was proclaimed.

The Ottoman empire welcomed the Jews because it felt enriched by them. The Jews have lived a peaceful and prosperous life for five centuries in Muslim Turkey. Although today there are only 26,500 Jews in that country of 56 million, says the *Monitor*, they are engaged in trade and industry, the professions and the arts. Many of these Sephardic Jews still speak the Ladino language, the Jewish Spanish language used by those

expelled from Spain.

Purifying the Spanish nation in 1492 was in fact an enormous loss from which the nation has never recovered, says the *Monitor*. Gone was the golden age of Spain, and the end of Spain as a world power followed. According to French sociologist Edgar Morin, the three cultures had been a unique instance of co-existence of the three great Mediterranean monotheistic religions. Each had special strengths which enriched the nation and brought its culture to a high point among the European nations.

Spain gained gold from Columbus's New World, but its talent to manage the new wealth was gone. The country turned to German and Italian bankers, with considerable loss to Spain.

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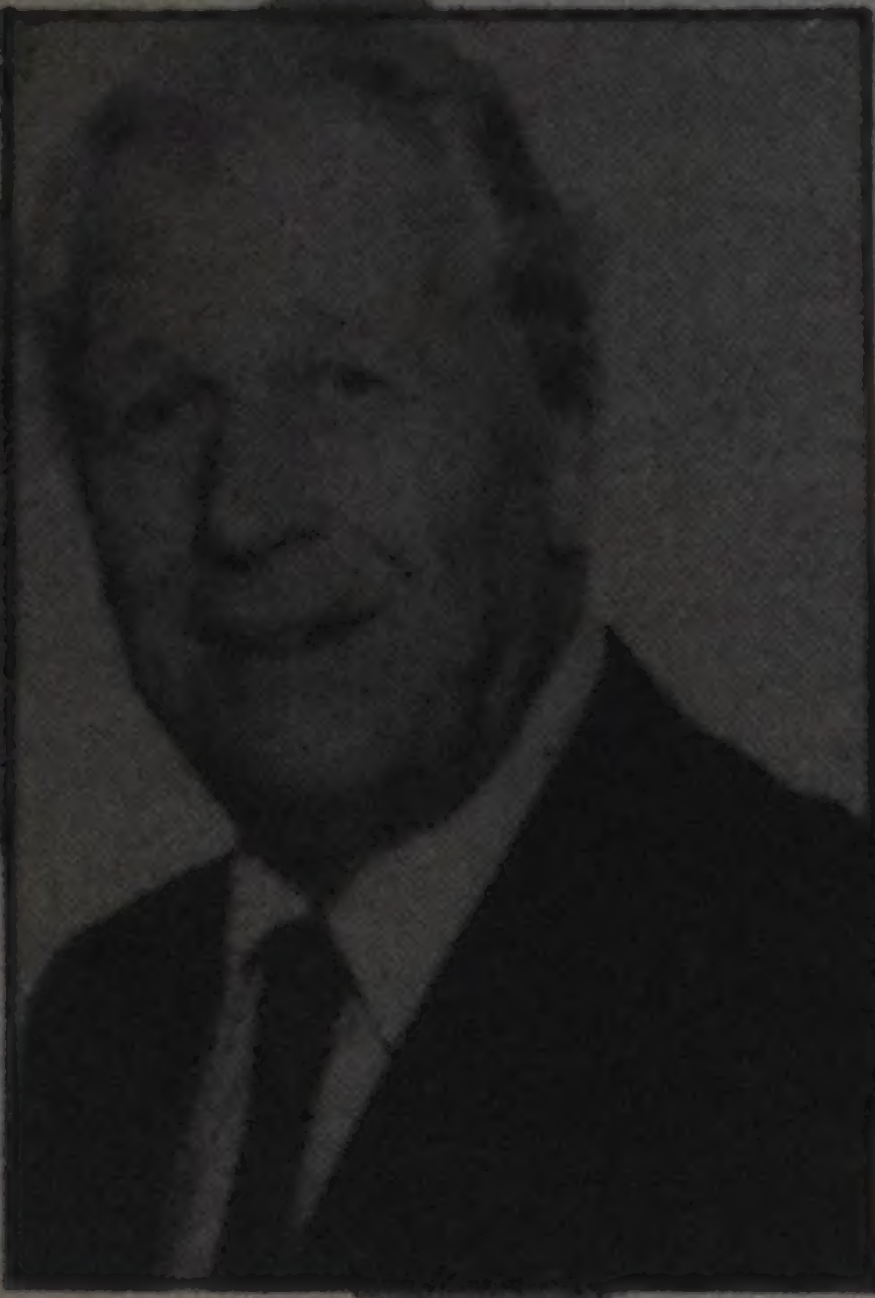
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# Pressreview

Carl D. Tuyl



# Pressreview

Like an amoeba splitting itself, the constitutional caravan moved in opposite directions. Lone Ranger Bourassa went west, and Joe Clark went all the way east to St. John. Senate reform was on everybody's mind. Bourassa and Getty agreed to disagree, which is a politician's way of saying that they engaged in a dialogue of the deaf.

On the other end of the country the conferees agreed to give the Senate some role in certain government appointments. So far nobody has suggested that all the honourable senators take lessons in playing the kazoo. Their last unforgettable concert was atrocious. We do indeed need senate reform; the party hacks have to be replaced by people who can do some sober thinking.

Seth Feldman wrote in the *Globe and Mail*: "Having floated enough trial balloons to levitate Newfoundland, our government will likely go ahead with a nationwide referendum on the constitutional proposals." A referendum, by the way, comes with the same price tag as an election: \$140 million.

Toronto the Good became like Los Angeles the Bad when rioters went on a rampage. Broken windows all along Yonge Street signified the broken illusion that Toronto is an urban oasis of peace and harmony. If it is peace and harmony you want, the *New Brunswick Telegraph Journal* suggests that you take up residence in that province. You may inquire at P.O. Box 12345 at the provincial capital. That box number is designed for people who are as forgetful as I am.

Canada's map got changed as a result of a squeaker of an election in the North. For the Inuit people their dream of an Arctic homeland, Nunavut, will now come true.

The city of Montreal will hire 1,000 welfare recipients with a grant from the Quebec job creation program. The city of Toronto has another approach: it hired 450 more

welfare workers. You be the judge....

The popularity rate of our government remains rather low; it is now approaching the level of the prime lending rate. The Canadian economy continues to be anemic; StatsCan has declared the recovery "almost non-existent." Traditionally, spring is the time for increase of car sales, but April sales in the car business were disappointing. Perhaps that is because we have hardly had spring hereabouts. The tulips look accusingly at me in the morning as if I were responsible for the night-frost.

The *New Zealand Herald* had two headlines on its front page: "Copter leaves on mercy flight to shark victim"; and "Helicopter lifts man gored by stag." Rough country there! The same paper also reported on mixed rugby. Boys and girls, you thought? No way. Mixed rugby in New Zealand is a match between teams of blacks and whites.

And good news and bad news from old England: after holidaying in Thailand the Duchess of York is refreshed and ready to mend her marriage. So reports a paper called the *Scotsman*. Now for the bad news: Japanese entrepreneurs have bought a Scottish castle. It will be shipped stone by stone to the Land of the Rising Sun and reassembled as the centrepiece of a leisure park. And in the *Karachi Dawn* I read the following: "Handsome Shia boy MBBS belongs from royal

family of Jordan wants beautiful Pakistani girl." That would not be a degree in just B.S. now, would it?

The *Irish Times* analyzed the American political situation as follows: "Perot nips at the heels of uninspiring candidates. Americans seem keen to vote for anybody but the main presidential candidates." That's the view from Ireland.

With respect to the political situation in what used to be Yugoslavia I confess total and utter confusion. I know that Serbia and Montenegro have proclaimed to be the old Yugoslavia, but after that I have lost track of the many new republics and exactly who is fighting whom. It's not a country where I would want to

grow my tomatoes this summer.

And here is a warning for all people who are planning to visit Taiwan: fines for spitting on the street there have been increased significantly.

There is not always peace in the valleys of the European Community although they fight quite civilly. A plan to introduce sleeping-car trains from Scotland to Paris and Brussels will be cancelled unless the EEC withdraws its opposition to nationalized railways setting up joint ventures.

Germany ground to a halt in a strike chaos when about two million workers left the job. It was Germany's first strike since 1974. These are troubled times for the

Germans. The cost of change is being felt across the land. Reunification has been more expensive than initially was thought. Hans-Dietrich Genscher, Germany's Foreign Minister for 18 years, resigned. The German press said that he had become out of touch with a world he helped create.

This is the end of my three pages, just when I wanted to tell you all about the 500 participants in the conference on sex in China. They were experts, the paper said. But you cannot believe all you read in the papers.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Churches.

## Vote by mail, advises Royal Commission

Bill Fledderus  
OTTAWA — In one of the next federal elections, Canadian voters may be able to vote by mail if the recommendations of the Royal Commission on Electoral Reform are completely accepted.

The mail idea would involve a new way of voting, using what is called a "special ballot." The special ballot would enable voters to vote at any time after an election is called by writing the name of the candidate or party on the ballot and returning it, in person or by mail, to an election office.

Special ballots have proven effective in other countries, where a series of envelopes and other procedures ensure ballot integrity and secrecy.

Another key suggestion would require political parties, candidates and leadership contestants to make public their funding sources and ban contributions from foreign sources.

The commission would empower the Native vote by establishing provincial Aboriginal constituencies not tied to normal riding boundaries. For example, an Alberta Aboriginal constituency would allow a Native in the northern part of that province to vote in the same "riding" as another Native in the south. Natives who registered to be part of a Native constituency would thereby disallow themselves from voting in the local riding

where they live. The commission, appointed in November 1989, also made recommendations aimed at controlling spending during election campaigns, raising the number of female members of Parliament and limiting the voting rights of prisoners. The commission also argues that all public and private employees should have the right to an unpaid leave of absence if they wish to seek nomination or be a candidate in an election.

The Commission also recommends political parties be allowed to register only if they have constitutions consistent with the "spirit of intent" of the Canadian Charter of Rights and Freedoms.

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- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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## Our society preaches tolerance and practises racism

Racism. It's a concept that is tossed around a little more freely in the news media since a 12-person jury in Los Angeles declared that the four policemen who beat up Rodney King were innocent. The ensuing riot in L.A. that left almost 60 people dead underscored the fact that this kind of judgment is an invitation for the Angel of Death to visit even a place called the City of Angels. In Canada the word racism gained new currency after the shooting of the eighth black man in four years by Toronto police, an event promptly followed by a protest and small-scale riot in that city.

That our society has very strong racist undercurrents should come as no surprise to anyone. I suspect that most societies have racist attitudes or easily develop them when times are bad. In fact, racism is a systemic disease in many of our institutions, particularly schools, housing markets and workplaces. But above all, racism is a disease of the heart. It is engendered by fear and insecurity, fertilized by pride and anger and watered by selfishness.

### Leave it to the Dutch

The day I was watching the L.A. riots, still horrified by the unjust verdict and the statement by one member of the jury that Rodney King had been in control of the beating because he did not stay down, I was reminded of the visit my wife and I had made to Virginia a week earlier. The visit allowed us to focus on the colonial past of North America, including the dishonest treatment of Indians and the denigration of blacks through slavery.

We were camping near Jamestown in a lovely spot overlooking the James River, less than half a mile from the site of the first English settlement in North America, built in 1607 and now fully restored. While taking a stroll along the beach, we met and talked with the owner of the campground. He provided us with a brief history of the town.

"You know," he told us, "in 1620 a tragic thing happened here. Around the bend of the river came a Dutch man-of-war with the first shipment of Negro slaves. That changed the course of our history."

For two people who were born in the Netherlands, as we were, it was not so nice to hear that our forebears, who were mostly Calvinists, had played such a crucial role in bringing the first black slaves to North America. Since that visit, we have learned that 17th century Dutch naval hero Michiel Adriaanszoon de Ruyter had made his fortune buying and selling slaves before he made his mark on the English fleet. The history books we used to study conveniently omitted any mention of this hero's slave trade.

### What is a slave?

The next day we visited the colonial town of Williamsburg to steep ourselves in more of the history of early Virginia. While walking through the spacious gardens of the governor's palace, we came across a small group of visitors listening to a guide. The guide was a black woman and the topic was the history of slavery.

"Do you know what a slave is?" the woman asked a few children in the group. "A black person working for a white person," one of

them answered. "Historically you're correct, but that's not a good definition," said the guide. "A slave is a person who is reduced to a piece of property." Then she went on to explain how early American laws said that a slave could not own any property.

### Evil has its own system

It sounded logical to me. How can a piece of property own other property? It's amazing how consistent evil systems can be, I thought to myself. No wonder racism and discrimination make perfect sense to a lot of people.

We have our modern versions of such logic. When a man is almost beaten to death and is trying to get away from that beating, then he is in full control of that police brutality. When a man is a drug dealer and is wielding a knife, he can be shot to death. It's even more justifiable if he's black.

Of course, you first have to establish that people of other races are not human or that, minimally, they are inferior to you. I'm convinced that slavery was possible because those who sold or bought slaves did not think that slaves were being created in the image of God, or that they were equals or neighbours to be loved. How such twisted ideas could possibly find their way into the Christian church and Christian community will always remain a puzzle to those who have come to see racism as the evil it is.

### Hidden racism is worse

How a largely Christian South Africa clung to an evil system called *apartheid* for such a long time will always remain an inexplicable phenomenon as well. But there is something about a faith-driven society with serious blind spots that is different from our modern, largely post-Christian and secular society.

A few years ago I was part of a small group of educators that visited South Africa. We talked with several black South Africans, one of them the personal physician of Nelson Mandela. He told us that he would rather deal with a racist Boer than with a liberal white. "With a Boer you always know what to expect," he said. "He will call you a *kaffer* to your face. But if he promises you something, he will come through."

That's another perspective on racism. In the days of slavery, the largely Christian American settlers openly expressed their racism by passing laws that said that slaves were property and could not own property. Today's racism is hidden and denied. As one black leader said in a recent radio interview, "South Africa practised what is preached in the days of *apartheid*. Today's North American society preaches one thing and practises another."

Isn't it ironic that a white jury in Los Angeles declared innocent four policemen who apparently went berserk on a helpless black man (yes, he had a criminal record) and that that same week a South African judge declared a white policeman guilty of manslaughter against South African blacks?

Beware of a secular, pragmatist society that preaches pluralism and justice but makes the majority or the powerful the measure of things.

BW



# Longer Letter

## About war psychosis and when to invoke it

In times of extreme tension, like just before the outbreak of a fight, the mental state of the combatants is whipped up to such a frenzy that the outbreak of a fight is inevitable. Similarly, when the combatants are not two individuals but two opposing groups, when a state of panic has taken hold, war or an uprising will almost certainly follow.

Governments are keenly aware of this. It's called "war psychosis" and elected governments will do everything within their powers to prevent an outbreak of "psychosis," because they know that "psychotics" are ungovernable. Elected governments always literally want to call the shots. We are not criticizing governments here for wanting to keep matters in their own hands. After all, they are chosen to make decisions on behalf of the electorate and as such it is the duty of the government to determine the nature and timing of actions deemed necessary to avert or influence a crisis.

But there are limits to this normal process, because governments do sometimes cover-up when it suits specific purposes.

### Time for frenzy

In my opinion, such a limit has now been reached with regards to the state of the earth's environment. A very rapid deterioration of the environment, caused by human activity, presents an unprecedented and immediate danger to all that lives and dwells upon earth.

There are times when panic and a popular uprising, especially when born out of virtuous indignation and supported by an unmistakable assessment of the state of affairs, justifies a deliberate unleashing of a frenzy. A frenzy? Yes! It is high time that we all throw a fit.

A frenzy entails a ball of emotions of which the largest component is just plain scare. One does not need to possess prophetic powers to extrapolate current assaults upon the environment and conclude that very large problems loom ahead, which will begin to affect us profoundly in perhaps only as little as five or 10 years hence.

Reformed people are not known to be doom sayers or to pick a date for an end-time, but the current situation is different. It befits the historic Reformed faith to recognize early that positioning against horrendous evil or

danger cannot be put off indefinitely and that a time arrives when it is simply required of us to take a stand and lead in fighting back with all the spiritual and practical weaponry at our disposal.

It is time to stop squabbling over giving womenfolk ecclesiastical powers. We would do better to place our collective energy in a faith-driven effort to save our God-given home planet with all it's living entities. And that includes our precious children. Such efforts may not succeed, but we must try nevertheless. If the editor of *Calvinist Contact* decides in his wisdom (or lack of it) to publish this alarm, he would do well to print it in blazing red to lend visual alert to this appeal for action.

### What others have done

This past week, Green Peace members disrupted an annual stockholders' meeting at Dupont in Kingston, Ont. Dupont is the largest producer of ozone destroying CFCs. While placard-carrying protesters were marching outside, some of their members had managed to get in the room where Dupont held the annual stockholders' meeting.

At a given signal, these persons marched up to the podium, grabbed the microphone and managed to acquire enough time to tell the president, the board members and the stock holders that henceforth they can no longer expect to conduct their business as usual, before they were evicted and the annual meeting postponed. They left stacks upon stacks of signed cards with Dupont's president and directors, explaining the nature of their mission.

The press and scores of followers of the so-called "rules of decency," were very quick in denouncing the activists as troublemakers and unmannered hotheads. As an alternative, I suggest that their actions can be viewed as urgently needed. They stand in the breeches where Christians should also stand.

It could well be that our covenantal God is pleased with the actions of these modern Amoses and temple cleansers.

### Deadly danger

What is so deadly dangerous about CFCs anyway that we now feel free to condone and encourage protests of this kind? In the *Calvinist Contact* issue of April 24, Mr. Harry Spaling writes about the links between CFCs, ozone depletion, ultraviolet (ultra-violent)

rays reaching the earth's surface and consequent ailments to biological entities: skin cancer, blindness, suppression of the immune system.

Ozone is the fragile protective outer skin high up around the earth. It consists of pure oxygen bound up in a triplicate fashion and is chemically written as "O3." The life giving oxygen that we breathe in at earth's surface level is chemically bound up in a dual fashion and is known as "O2." Oxygen is a wonderful, life-sustaining substance.

What do CFCs do to the ozone layer? CFCs uncontrollably attack ozone. It is reported that one molecule of CFC leaving the earth's surface takes five years to rise and reach the ozone level. It has the potential to destroy 100,000 (one hundred thousand) molecules of ozone in a chain reaction. This process of destruction now goes on day after day, hour after hour, second after second, while new quantities of the CFC substance are being manufactured.

Ozone depletion is so scary that we are beginning to picture a scenario of further depletion. Not only will humans have to stay out of the sun; animals in the field, (which can't be told to seek protection) may go blind and die off. Reportedly, it has already happened.

What are CFCs? CFCs are chemically complicated molecules with chlorine bound up in them. Chlorine exists abundantly in nature, mostly attached to other natural elements to form harmless natural substances of which perhaps the most common example is table salt.

It is only in the last 50 years (a very short time span) that chemists have been able to combine chlorine in many different forms to produce new man-made substances. Many of these substances were originally hailed as Godsend and later proved to be very harmful to life, although the threat to human life was still limited.

We are thinking here of DDT and if you are ready for a good tongue twister, DDT is DichloroDiphenylTrichloroethane. If you give up on the pronunciation, it is important to note that "chloro" appears twice in DDT's scientific name.

With the availability of DDT, people began to control garden and crop pests very effectively because DDT simply killed all critters that breathe through trachea, tiny funnel-like pores in their bodies. DDT killed all insects upon contact. Later it was found that DDT moved up into the bodies of "higher" creatures and threatened their continuing existence. Production and distribution of DDT was eventually stopped.

Other chloro substances, equally harmful and deadly, are still produced and marketed. We will not tire the reader with further lessons in chemistry. We will be satisfied if the reader remembers that oxygen deserves a kiss and (many) chlorine compounds need a kick.

### No lesson learned

Industrialists, chemists, legislators and generally all people in the know (almost all of them men and practically no women) did not learn a good lesson from the DDT debacle. Other human-made chlorinated substances came off the drawing board and were sent in large volumes into the marketplace without

Continued on p. 6...

## News digest

### Lithuania launches its own airline

VILNIUS, Lithuania — After the break-up of the Soviet Union, the government-run airline of that country, Aeroflot, was virtually grounded. Fuel and parts shortages and bad employee morale were rampant. But with at least 12 good, former Aeroflot planes available, Lithuania decided to try to fly.

Lithuanian Airlines (LAL) now has 12 weekly flights from the country's capital, Vilnius, to cities such as Berlin, Frankfurt, Copenhagen, Warsaw and cities in some of the former Soviet republics, says John Budris in the *Christian Science Monitor*. London and Paris will soon be added to the list. As well, a joint Lithuanian-Canadian venture called Balticorp is working on getting the airline moving in North America.

LAL is currently operating at a loss but expects things to pick up as more people become interested in visiting Lithuania.

### Necessity still the mother of invention

CALGARY — Innovation is alive and well in Canada, if the 105 submissions being considered by the Ernest C. Manning Awards Foundation are any indication.

The foundation is a national, privately funded, non-profit organization which was established in 1980 to, in the group's words, "promote the recognition and encouragement of Canadian innovators in all disciplines." Its "Principal Award" for 1992 is \$100,000; its "Award of Distinction" is worth \$25,000; and there are two 5,000-dollar "Innovation Awards."

As a new feature this year, The Manning Awards is presenting \$10,000 in Awards to young Canadian innovators selected through the Canada-wide Science Fair competition.

Nomination forms for the 1993 Awards and/or additional information may be obtained by writing to The Manning Awards, 2300, 639 Fifth Avenue S.W., Calgary, AB T2P 0M9.

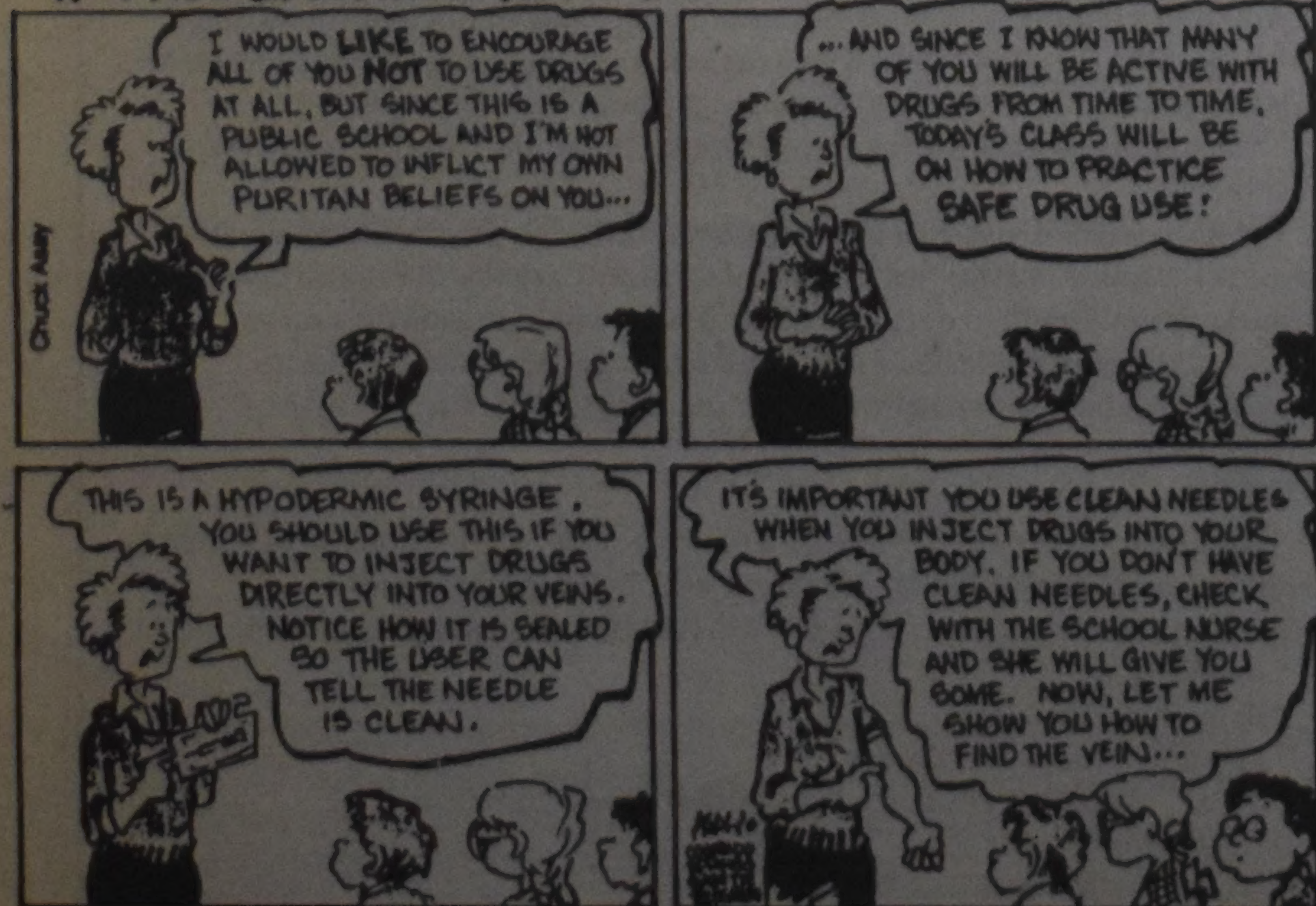
### You are what you eat?

SYDNEY, Australia — Your level of self-confidence and good feelings about yourself affect the kind of foods you choose to eat, Australian researchers say. It's not "real men" who are most likely to eat quiche, but neurotic men. And strong, independent women are likely to be chocolate eaters, says the research.

People who feel like they're in control of their lives tend to choose foods high in fiber and containing relatively low levels of fat, sugar and salt. But those who feel buffeted about by circumstances or "fate" are more likely to ignore good dietary advice. That doesn't really explain neurotic men eating quiche, however — though quiche can be high in fat, its eggs, cheese (and often vegetables) make it a nutritious, high-protein food.

Marian Van Til, column editor

### IF DRUG EDUCATION WERE TAUGHT LIKE SEX EDUCATION



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# Letters/Family

## A belated explanation of a not-yet-retired pastor

In the Dec. 6, 1991 issue of *Calvinist Contact* my name was mentioned as not having signed the "Unity Statement" of the retired and retiring pastors.

Now that I have accepted a call to First Christian Reformed Church of Medicine Hat, it might be the right time to explain why my name was not on.

1. I am not a retiring pastor.
2. R. and R. pastors sometimes forget their church history. They stated: "What divides us are matters about which the church has never reached full consensus .... These questions have been around for a long time." This is historically incorrect. Evolution and feminism came up in the past century.
3. I think evolution and feminism are unbiblical, but I do not think anyone should leave the Christian Reformed Church because of them. It does not

make the church a false church. According to Article 29 of the *Belgic Confession*, a false church is known by three marks: The Word of God is not preached, the sacraments are administered in an unbiblical way and there is no church discipline. Article 29 says that a false church can be "easily recognized" by these three marks. A lot of biblical preaching is still going on in the CRC.

Is the doctrine of the Trinity or salvation by grace betrayed? What is wrong with the administration of the sacraments? As far as discipline is concerned, each consistory can improve on that. But does that make us a false church?

According to Reformed church order, the highest power in the church is the local consistory. Therefore, let each

consistory set its policy and let us recognize each other as sister congregations for which Christ died. This has worked very well in several classes. Each congregation is accorded the freedom to set its own house-rules. Let us agree to disagree and sing

together our songs of Zion. This way we keep together our churches and our Christian schools, for which we sacrificed so much in the past. We also keep together our covenant families.  
**Rev. Leonard Schalkwyk**  
Bradford, Ont.

## About war psychosis and when to invoke it

... Continued from p. 5  
any form of rigorous testing, like for instance the rigorous FDA tests required for medicinal substances (drugs) that are meant to enter the human body directly.

At the moment, CFCs and dioxins are perhaps the most threatening chemicals. Dioxins, introduced through industrial discharge in the waters of the Great Lakes, are causing abnormal sexual behaviour in fish and fowl because it interferes with the production of male and female hormones. This finding was reported just recently by the IJC, an international joint committee mandated to investigate the water quality of the great lakes. IJC further concludes that what already imposes an imminent danger to wildlife may also precipitate sickness in people living in the Great Lakes basin. There are 27 million.

### A mammoth gamble

There is no excuse for the lack of a strong independent review body and independent testing of industrially produced chemicals as it exists for medical drug and food consumption. Chemical industries are left totally free to produce and market their products under the claim of freedom for the capitalistic enterprise. Legislators and company officials will plead ignorance and non-responsibility for the mess we're in, but that is just so much hogwash and is the most ridiculous attempt of allibiing oneself out of trouble that an ingenious but sinful mind has ever devised. In many cases scientists could have pointed out associated dangers beforehand, had they been called upon to do so. Producers of chemicals are engaged

in a competitive race where profit is an overriding motive, while indoctrinated governments are following a hands-off policy. In the interest of public safety this now must change without delay, and it is hoped that you, the reader, will add your voice to this demand. To what extent we must personally share in the guilt and the underlying greed motive is a question that synodical committees may wish to busy themselves with.

### Response requested

We ask that all concerned Reformed people, young and old, male and female, respond to this in writing by filling out name and address on the return form reproduced below and mail it to my address. Please make extra copies of the form so that all family members can participate. There is strength in numbers.

A copy of this writing, together with copy of signatories, will be submitted to Dupont's president to convey to him that in the name of our love for Creator and creation, we want CFC production halted.

If the response is great, as we hope it will be, we will consider putting together a team of kindred spirits to discuss what else to do. The writer of this letter is not a member of Green Peace (yet) or any other action group and he has not engaged in activism before.

**George S. Visser**  
1713 Mulberry St., Sarnia, ON  
N7V 4E9

*George Visser is a retired businessman living in Sarnia, Ont. He is a member of Redeemer Chr. Ref. Church. He has served the chemical and petrochemical industries as a designer of processing equipment for over 40 years.*



Marian den Boer

## Like the Lilies



## A child's trust (Tear duct surgery, Part 2)

In a recent column I related the elaborate infrastructure of a simple medical procedure. Now I would like to share with you the personal trauma a mother feels when her child suffers — it makes me more appreciative of what God did when he sent his Son to the cross.  
The day of tear-duct surgery, 17-month-old Amanda and her mother leave the house promptly at seven. Amanda is not allowed to eat or drink anything on this morning so her mother doesn't either because she can't bear to eat in front of Amanda and is not sneaky enough to do it behind her back. The mother doesn't even brush her teeth for fear Amanda might want to follow her lead and swallow toothpaste in the process.  
At the hospital, the nurses lock away Amanda's clothes and her mother's purse but they let Amanda keep her special, ugly blanket.

### Security blanket

At nine a.m. in the operating room Amanda is in her mother's arms while the doctor, anaesthetist and nurses are preparing for what they say is really a minor procedure. Amanda's mother is getting tired arms, but Amanda won't let her mother put her into the ever-present jail of a crib that has followed them to the operating room. Finally Amanda's mother is invited to set Amanda down on the operating table. All the while Amanda is hugging her ugly blanket. A nurse holds Amanda's arm down and another sticks an intravenous needle into the top of her hand. "It's safer to do it this way," she apologizes.  
Amanda screams, shakes, clings to the nurse. There is terror in her eyes. The other nurse tapes down the needle. Both nurses and the anaesthetist assure her, "It's alright."  
Her mother joins the chorus, "It's OK, Amanda," but her voice lacks conviction. One of the nurses encourages the mother to keep up with the reassurance, but the mother's words don't come easily and when they do they betray uncertainty.  
One nurse slides Amanda down as the anaesthetist applies the mask to her face: Amanda's legs stop kicking and she goes limp. The other nurse leads the mother away.

### Mothers need to be needed

Amanda's mother is hugging Amanda's ugly blanket. She sits in a waiting room, wishing for a few coins to feed the snack machine when a volunteer comes to lead her to the recovery area where she can hear Amanda crying.  
"She wants a mother's arms," says a nurse. Amanda's mother is relieved to hear this.  
The nurses spend several minutes untangling the intravenous tubes and the wires of the monitor strapped to Amanda's foot. They remove the intravenous from Amanda's hand and replace it with a band-aid. Amanda tugs at the monitor. She pulls at the band-aid on her hand. She strains at the plastic identification bracelet on her wrist. Her mother gives her the ugly blanket.

### It hurts

Amanda sits in her mother's lap in a rocking chair. They sit and rock. Amanda snuggles into her ugly blanket, her finger and thumb in her mouth.  
They hear a baby cry in a room down the corridor. Amanda pulls her hand out of her mouth.  
"Baby cry!" she says.  
"You cried," says the mother.  
"Oww," Amanda says as she holds up her little bruised hand.

*Marian den Boer lives in Hamilton, Ont.*

Dear Mr Sawchuck,  
Because I love creation and the Creator, I ask you to cease producing ozone destroying CFC chemicals immediately.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
SIGNED \_\_\_\_\_

AGE: 16 - 30 ☐  
31 - 50 ☐  
51 + ☐  
MALE ☐  
FEMALE ☐

☐ I am a member of the Christian Reformed Church  
☐ I am not a member of the Christian Reformed Church



# Cinema/Media

## Cinema summaries

Marian Van Til

### FernGully: The Last Rain Forest



**Rated Family.** Animated.

Directed by Bill Kroyer; based on the "FernGully" stories of Diana Young.

*FernGully* is a kid's movie (aimed at parents too) about an important subject: the alarming destruction of the rain forests.

Fern Gully is a secluded, idyllic (one could say "Edenic") place where the animals and plants, protected and helped to grow by good fairies, live a wonderful sort of "pre-Fall" life.

There are no human beings here. But there once were; and there was evil once too — in the form of Hexus, a spirit-like blob that fed on poisons in the atmosphere and wherever he could find them. But Magi Lune, venerable head of the good fairies, was able to lock Hexus up inside a tree many centuries ago. So peace has reigned for all those years since.

The inhabitants of Fern Gully aren't sure what happened to the humans. At any rate, they disappeared, so long ago that many of the forest creatures think they were only a myth.

Then one day Crysta, a young fairy who is being groomed to replace Magi Lune when she dies (yes, fairies do eventually die, apparently), flies above the canopy and looks at the world beyond — a stepping outside of agreed-upon limits not unlike Adam and Eve's deadly curiosity about good and evil.

#### Paradise lost

The consequences are somewhat the same: Crysta discovers evil. There are indeed humans left in that strangely naked world, and they chop down trees! — an abhorrent act to the fairies, who live in the trees, communicate with them and feel their pain. And inevitably, those humans chop down the tree in which Hexus is imprisoned, unleashing a much greater evil.

Not surprisingly, one of the humans has an encounter with the fairies and eventually works for their side (after he's temporarily shrunk to their size). Suffice it to say that in the end, Hexus is recaptured, peace returns to Fern Gully, and the human young man learns an indelible lesson about the consequences of destroying nature — a lesson which he, from then on, passes on to his friends.

*FernGully* means well. Despite all the "green" talk these days, most people haven't translated talk into changed attitudes and action which will make much difference for the future of our increasingly scorched earth.

#### Eclectic circus

But *FernGully* tries to do too much, to be too many things. The result is an espousal of a kind of hodge-podge of environmental philosophies which echo everything from the Christian story of Fall and Redemption to a kind of New Age pantheism and which probably don't do much good for Christian or other legitimate environmentalism.

Throw in, along with that, a) an attempt to be socially "with it" (the fairies, introduced to rock music, are at first repelled and then "dance to the music"), and b) a love triangle between a young male fairy, Crysta and the human boy — and you've got a film trying to be something for everyone (except perhaps for the loggers of the world!).

Needless to say, it doesn't work. While the need for parents and teachers, especially Christian parents and teachers, to help children be sensitive to the exploitation of Creation is greater than ever, this film is not likely to aid in that important enterprise. Children need clear, not confused — if simplistic — messages. And this film provides too much of the latter.

## 'Stiller Report' deals with Canadian identity crisis

Bill Fledderus

MARKHAM, Ont. — "The Stiller Report," a Christian human affairs program now in its third season on Vision TV, will be rebroadcasting an acclaimed two-part special on the fundamental issues regarding what makes up Canada.

"What has been missing so far in our seemingly endless constitutional debate is a discussion of values and principles," says Brian Stiller, the show's moderator. Stiller is the director of the Evangelical Fellowship of Canada (EFC) and editor of *Faith Today* magazine.

For the special report, Stiller assembled a diverse and knowledgeable panel to discuss some of the unspoken thoughts and beliefs that underlie our national crisis. Panel members include a Catholic theologian, an ethics professor, a Native leader, a church historian, a

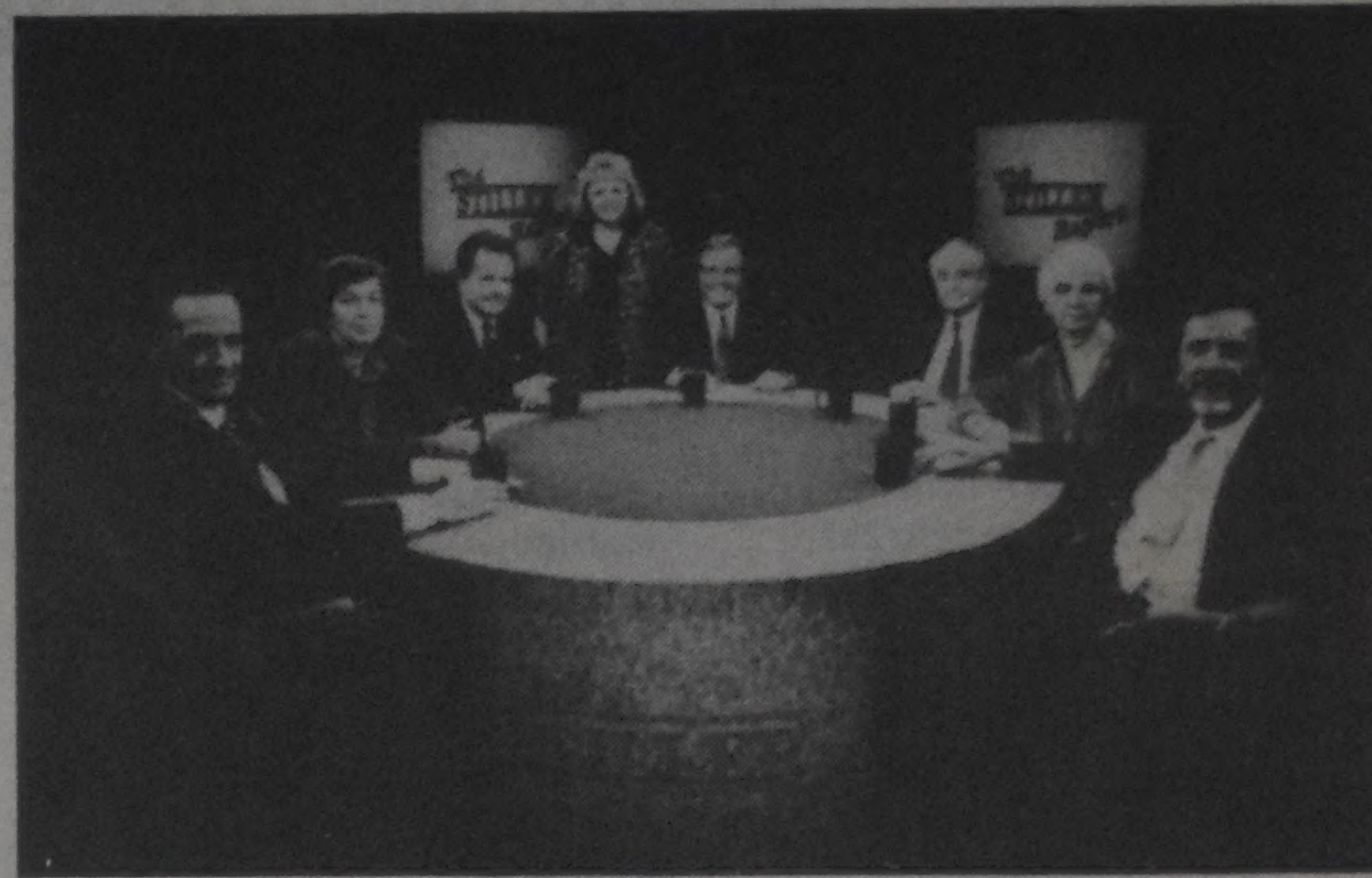


Photo: Courtesy Stiller Report

This panel will discuss some of the religious values which make up our Canadian identity.

political scientist and a Christian political lobbyist.

Part one of the special airs May 20 at 10:00 p.m. and May 21 at 6:00 p.m., 3:00 a.m. and 1:00 p.m. (EDT). Part two airs May 27 and 28 in the same time slots.

Future shows will deal from a Christian perspective with funding for alternative

schools, the farmer/consumer gap and other contemporary social topics. Guests will include lobbyist Gerald Vandezande, Reform Party leader Preston Manning, sociologist Reginald Bibby and political theorist Paul Marshall.

## Family entertainment videos have Mormon slant, says watchdog group

ATLANTA, GA. (EP) — Videos produced by Family Entertainment Network have direct links to Mormonism and are not appropriate for Christians seeking wholesome entertainment, according to leaders of a Mormon watchdog organization.

Mike Reynolds, director of Utah Missions, Inc., says two of the four owners of Family Entertainment Network are Mormons. Artists for the animated videos as well as screenplay and music writers also have been identified as members of the Church of Jesus Christ of Latter-day Saints (LDS) or Mormons.

Though the videos are marketed as Christian material, Reynolds said they introduce LDS concepts.

Reynolds says Mormons teach that Jesus' death

at Calvary is not essential for salvation.

### 40th ANNIVERSARY

The First Christian Reformed Church, St. Thomas, Ont. invites all friends and former members to its 40th anniversary. Festivities include: a church picnic on **June 13, 1992**, from 2 to 5 p.m., and a celebration service on **Sunday, June 14, 1992**, at 10 a.m., D.V. For further information contact:

Annie Oegema at (519) 631-4175

## Teaching the Elementary Language Arts:

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For more information, or to register, contact ICS at the above address, or phone (416) 979-2331. Deadline for registration is Friday, May 29. After that date a \$50 late fee will apply.

## Summer Job Market

### Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 29**. Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!  
Stan de Jong,  
Manager



## Church

Marian Van Til, page editor

# Zimbabwe conference explores traditional medicine and the Bible

HARARE, Zimbabwe (WEF) — "There were more questions than answers," says Timothy Tavaziva, general secretary for the Evangelical Fellowship of Zimbabwe about the "Health, Healing and the Bible" consultation held here in February.

The consultation, sponsored by the Nairobi-based Association of Evangelicals in Africa and Madagascar (AEAM) was opened by Zimbabwean health minister, Dr. Timothy Stamps.

Herbs, traditional healers and modern medicine looked at from a biblical perspective were core to the agenda.

In general there are two types of traditional healers, conferees were told. Some consult mediums before they prescribe a herb or ritual while others diagnose the illness by

interviewing the patient and then prescribing herbs known to cure such symptoms.

There are an estimated 25,000 traditional healers in Zimbabwe.

A report published by the Swaziland Conference of Churches in 1990 stated that "pastors and church leaders must study and know the difference between *tinyanga* (witch) and *legedla* (herbalist)."

The report declared the *tinyanga* to be for "unbelievers, the unsaved, and the backsliders who do not know the liberation that results from real Christian experience and the meaning of the Gospel."

But it is not unusual for professing Christians to privately consult traditional healers of both kinds when

faced with terminal diseases such as AIDS.

A study published in the October 1990 issue of *Evangelical Missions Quarterly* showed that up to 90 per cent of people treated in a mission hospital in Zaire also visited traditional healers. A similar study in 1986 in West Africa estimated that 80 per cent of patients also saw traditional healers.

### No place for herbs?

"Some Christians who do not have a strong faith secretly visit traditional healers. This is an issue the church has to face," says Tavaziva.

Some conference participants felt that herbs and traditional medicine had spiritual implications and therefore must be avoided by Christians. Others argued that herbs have medicinal value

which can be beneficial to those who cannot afford modern medicine or cannot reach a hospital.

Other participants argued that not all is evil about traditional African practices. Traditional healers address both the physical and spiritual dimensions of their patients. Modern medicine cures only the physical ailments. The debate was enriched by the presence of a man who had been a traditional healer before he became a Christian.

At one point, there was even

the idea that a representative of the Zimbabwe National Traditional Healers Association be invited to the consultation but this proposal was quickly dropped.

"It would be like inviting the devil to explain himself," reasoned Tavaziva.

The participants were excited by the issues raised and appealed to AEAM to arrange a follow-up consultation as a step toward developing a Biblical perspective to traditional medicine for Christians in Africa.

## Vatican revokes status of underground Czech priests

NEW YORK (REC) — About 300 priests were secretly trained and ordained for the Roman Catholic Church during the communist era in Czechoslovakia. They operated underground, working at conventional occupations during the day. Many were married, and there may have been some women among them.

The Vatican gave these underground priests until Palm Sunday to present themselves to a local bishop. Those who were not married would be invited to apply for ordination. Others could function as deacons and teaching assistants to priests. They were asked to stop performing priestly duties.

Some of the underground priests are resisting this move

by the Vatican. They say that they were ordained with the collaboration of the Vatican. They were married to preserve their secrecy and because of the pressures of living a double life. Fridolin Zahradnik, an underground bishop, said the church "must live with the idea of being assisted by married priests."

The Vatican decision came in a pastoral letter in March. It thanked the underground priests for their service but said the "double priesthood" could

no longer exist. They now can work under normal conditions, said Miroslav Fiala, a spokesperson for the Czech Bishops Conference. There are about 3,000 regular priests in Czechoslovakia.

The possibility that some women were ordained is embarrassing to both groups. Fiala said he knew of three women who said they were ordained. "Any acts performed by them are invalid," he said.

## Worldwide deacons' group to meet in Canada

HALIFAX (DA) — The International Assembly of DIAKONIA, The World Federation of Diaconal Associations and Sisterhoods, will be held for the first time in Canada in 1992, in Wolfville,

N.S., at Acadia University, June 19-26.

DIAKONIA is a diaconal ministry which focuses on educational, pastoral and social aspects of the church.

## CHRISTIAN TEXTBOOKS

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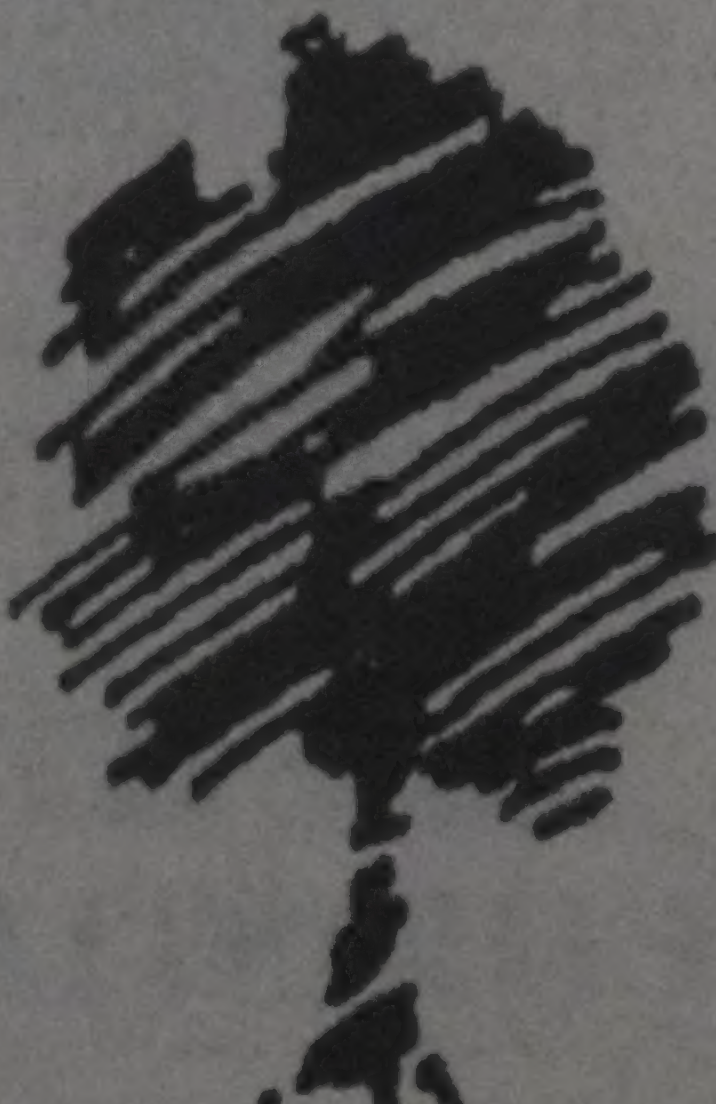
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## Orthodox Presbyterians sue over gay rights statute

TRENTON, N.J. (EP) — Members and pastors of the Orthodox Presbyterian Church in New Jersey filed suit April 15 alleging that a homosexual rights law infringes on their First Amendment rights to freedom of speech and religion.

According to the complaint, a statute signed into law Jan. 19 by New Jersey Governor James Florio prohibits churches from discriminating in the hiring and firing of employees based on sexual orientation. It also forces churches to accommodate homosexuals in its marriage and sacrament services.

"The law is blatantly unconstitutional," said Rutherford Institute attorney

Thomas Neuberger, who is handling the case. "It does not provide an exemption for churches and prevents them from being able to freely express their religious beliefs."

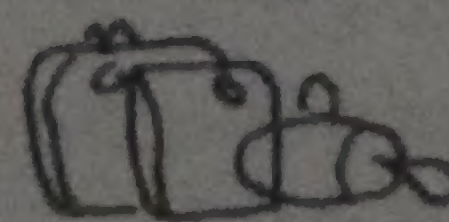
Florio maintains the law is constitutional and has refused to provide exemptions for churches and individuals, claiming that "private entities" should not be allowed to discriminate on the basis of "affectional or sexual orientation," according to the lawsuit.

The suit, filed in U.S. District Court, seeks an injunction preventing the enforcement of the new law against churches and religious individuals.

### INTERESTED?

I have written articles on women in office, evolution and other topics. If you're interested in receiving these, please write J.V.E., 174 Poplar Ave., Acton, ON L7J 2E4. Include \$5 for postage and handling.

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## East German churches struggle with past

GRAND RAPIDS, Mich. (REC) — The editor of an eastern German church newspaper, Jurgen Kapiske, admitted he was a voluntary informant for the secret police, the *Stasi*, of the former East German regime. Kapiske was relieved of his duties in March pending an investigation.

Kapiske had earlier worked in Vienna as part of the information service for Lutheran Minority Churches in Europe. This was a project sponsored by the Lutheran World Federation (LWF). His work was to communicate with 25 smaller Lutheran churches in Eastern Europe.

Kapiske told church officials that he had not reported on activities of the LWF in Geneva. In a statement with other ecumenical organizations in Geneva, the LWF said they would take no action about *Stasi* revelations unless charges were made about a staff member, or unless a request came from a member church or the organization's general secretary.

In the former East German district of Saxony, the synod of the Protestant Church has decided to suspend activities of those pastors accused of co-operation. They will hold a special meeting at the end of

May to deal with the problem. Two pastors there have admitted links with the *Stasi*. In addition, there are 20 requests from pastors to inspect their own files kept by the *Stasi*.

### Selling out?

Each of the districts in the former East Germany is handling the problem in different ways. Revelations about one person or another have come almost daily. Whereas the churches were first credited with being places that aided the change, they are now being reviled for co-operation.

Reflecting on the situation in *Christian Century*, Richard Keonig writes that Germans are once again being asked to reflect theologically on guilt and confession. As Bonhoeffer wrote some 50 years ago in his *Ethics*, "The place where ... recognition of guilt becomes clear is the church ... which has been led by the grace of Christ to the recognition of guilt towards Christ ... [and] accepts the burden of it."

Koenig remarks that the German churches seem determined to proceed with the cleansing they need "if they are to be the body of Christ in honesty and truth."

## CRC 'wins some and loses some'

GRAND RAPIDS, Mich. (REC) — The Christian Reformed Church in North America (CRCNA) showed a net gain of 916 members in 1991. This is a very small gain for the 316,000 member church. On the other hand there are several encouraging signs in the numbers published in CRCNA Yearbook, published last month.

CRC Home Missions minister of evangelism, Rev. Dirk Hart pointed out that the CRC is steadily increasing in the number of people it gains through evangelism. In 1991 the 2,699 who joined the church through evangelism made the number for the last decade reach 22,230. Hart pointed out that this compares with 15,760 in the decade before that and 10,715 in the next previous decade.

### Doctrinal controversy

There was also bad news. A number of people left the CRC for other churches — 5,565 compared with just 2,845 received from other places. Hart suggested that doctrinal controversy in the church may account for much of that loss. And the number of people whose membership was dropped — 2,663 — is almost the same as those who have found Christ in the CRC.

An encouraging sign is the number of new congregations. In the last decade, Hart pointed out, the number of congregations has grown from 828 to 981. The church is also breaking out of its ethnic mold. Across the CRC in North America the Gospel is preached in more than a dozen languages every Sunday.

## Brouwer wins \$1,000 in sermon competition

### Marian Van Til

LONDON, Ont. — Wayne Brouwer, minister of worship and education at First Christian Reformed Church in London, Ont., and author of the weekly column "Friends of God" in *Calvinist Contact*, has won \$1,000 U.S. in a "best sermon" competition. The contest, which closed March 31, was sponsored by Seven Worlds Publishing in Knoxville, Tenn.

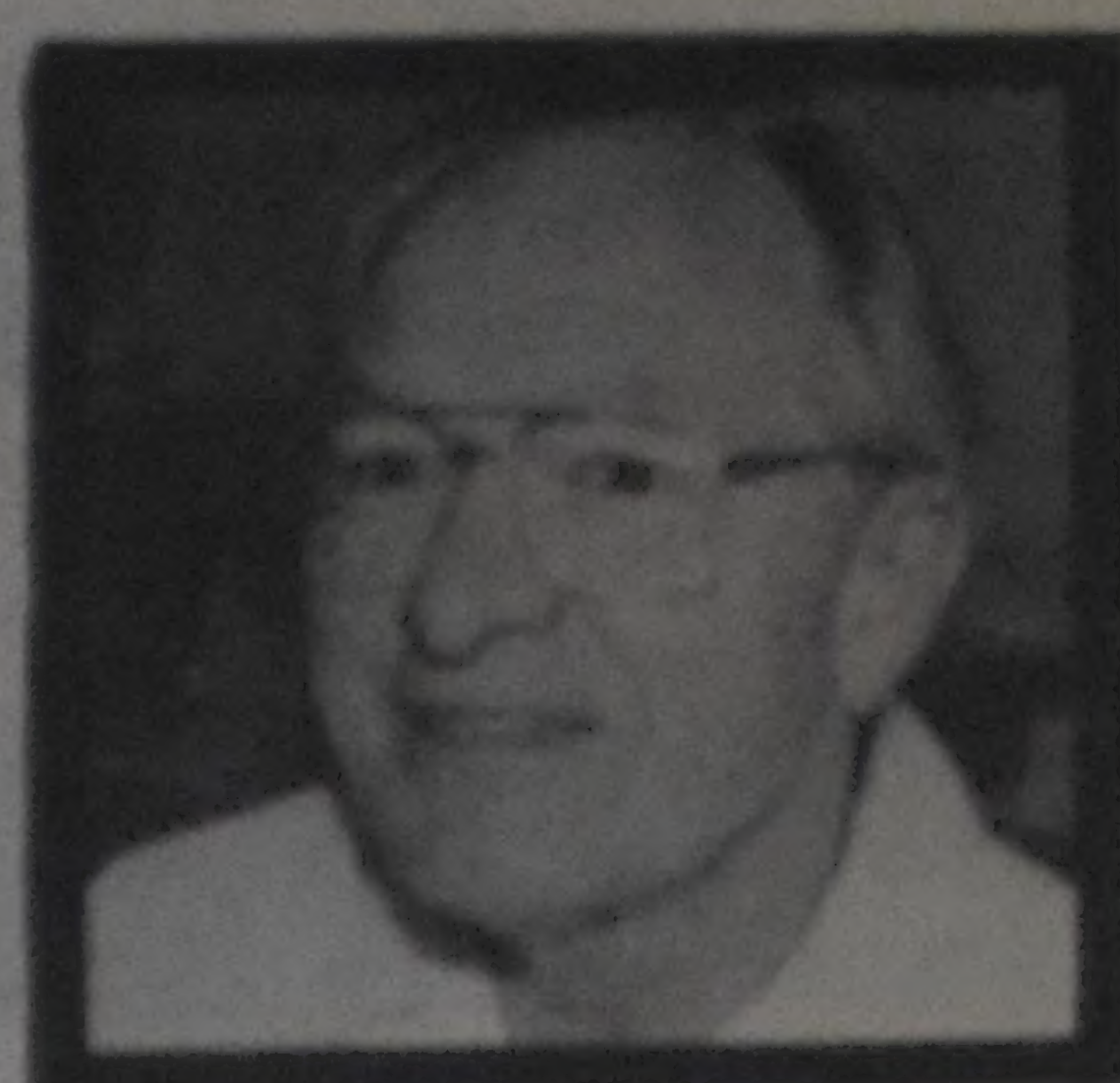
Seven Worlds publishes sermon collections in book form, various sermon illustration resources and a monthly journal called *Dynamic Preaching*. The contest was open to any preacher in North America.

Brouwer's sermon "Faces at a Funeral," adapted from a

understand  
follow embr  
read hear in  
experience

## Word and Spirit

se trust heed  
know obey  
d listen feel  
ow embrace



Andrew Kuyvenhoven

## The real service of worship

### Andrew Kuyvenhoven

Today our churches put much more planning into their worship services than they did 30 years ago. At that time the liturgy was standard; only the sermon and the song numbers were changeable features.

Now committees plan the services. There is much wider congregational participation. Choirs sing, music-makers form little orchestras, liturgical readings are held, various people pray for different causes and church members rise to request intercession.

Most of us are happy with this development, I suppose. And all of us might want to add some cautions: control must be exercised by office-bearers, the Word must remain central, worship must be offered to God and not served up as entertainment to those who attend the service.

### Full-bodied worship

Meanwhile, what is the biblical prescription for sound worship in the New Covenant?

The Bible gives only general indications of what Christians did in their meetings on the first day of the week. However, the worship required in the New Testament is much bigger than weekly meetings for worship. Worship embraces the lives of the redeemed. True New Covenant worship is the presentation of our bodies to God as living sacrifices. Nothing less will do.

"In view of God's mercy ... I urge you to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship" (Rom. 12: 1).

The "worship service" in the liturgical sense, the adoration and instruction that we organize on Sunday, is only one aspect of the "service of worship" that God expects of us. The congregational worship must be a climactic part of our week-long worship of God. Sunday service is the top of the pyramid, but it is inseparable from the base. The *cultus*, the common liturgy of the Sunday celebration, becomes a show, a contemptible hypocrisy, if it

is not a part of our total worship of God. All of our living is worship of God. We must offer our bodies, that is our concrete human existence here and now, as if it were a holy offering on an old covenant altar.

### Unworldly people

If then "presenting our bodies as a living sacrifice to God" is the true worship that God expects of us, we should know as concretely as possible what that means.

According to Romans 12: 1-2 true worship of God means non-conformity to the pattern of the world ("Do not conform any longer to the patterns of this world"). If our priorities, interests and desires are the same as those that drive this sinful world, except that we "go to church on Sunday," we don't worship God, no matter how many great services in grand churches we attend. Why? Because the true act of worship is non-conformity to the present world. We are the unworldly people who present themselves as a living sacrifice to God.

Secondly, the true service of those who worship God consists of making decisions that please God because they are in accord with his will ("be transformed by the renewing of your mind; then you will be able to test and approve what God's will is").

Christian people can be overly concerned about an item in the liturgy of the Sunday service. They should be more anxious to know what God wants them to do with their time and money. Can you say a few concrete things about presenting yourself as a living sacrifice to God?

Biblical worship is vastly more than a service of worship with or without organs, drums, pianos, overhead projectors, spontaneous or prepared praying and prophesying. That "cultus" is all well and good. But what God requires is the sacrifice of our bodies. That is the true worship of God.

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.



Photo: Courtesy Wayne Brouwer  
Brouwer: a dynamic preacher.

Good Friday message preached in First CRC in 1990, won the contest's top prize. The sermon will appear in the September issue of *Dynamic Preaching*. In addition, four other of Brouwer's sermons earned \$100 each by being accepted for

inclusion in several other upcoming issues of that journal.

Brouwer was surprised when C.C. contacted him about winning the competition. (The paper was informed by a colleague of Brouwer's who thought C.C. would like to know.)

"I really am kind of embarrassed to have this published too widely and broadly," Brouwer responded. "I obviously didn't do this for the publicity. The nicest thing about something like this is that ... somehow there's something confirming about it. It makes you feel like you do know something about preaching, that it has value beyond what you can feel [while you're doing it]."

In addition to having

accepted the winning sermon and four others from Brouwer, Seven Worlds has contacted him about the possibility of publishing a collection of his sermons in book form. And since winning the competition, *Christianity Today*, the premier evangelical monthly in North America, has asked him for tapes of some of his sermons to be used in *Preaching Today*, their monthly preaching resource.

Cross-  
word  
puzzle  
returns  
next  
week.



# WHEN I GET HOME

A journal of a brief tour of the  
Netherlands in 11 parts

TEXT: PAUL SPUELSTRA  
PHOTOGRAPHS: HENDRIKA FARENHORST

## Final Part

### Saturday, May 31

Today was the day. Before boarding the 6:50 express to Zeeland, Hendrika gave me reckless handfuls of the colourful paper they use for money here, and pressed a return ticket to the Hague into my hand. By train I travelled through the phoenix of the Netherlands, Rotterdam; then through Delft, and arrived without incident at the Hague at 9:08. A bus miraculously waiting a few steps from the train disposed of the last little distance to my ultimate destination: the Hofvijver.

Stepping off the bus I looked left, my attention grabbed by the MacDonald's Corporation, which was conducting a promotion on the boulevard. The main attraction was a monstrous balloon figure of Ronald MacDonald which towered and swayed over the children massed on the sidewalks. Clowns, jugglers, dancers and mimes cavorted around its brilliant red boots, and the sounds of noisemakers and *draaiorgels* (barrel organs) filled the air. Not a little distracted, I looked back, to the right, and beheld the most beautiful city block I have ever seen, a *nonpareil*.

### Blessed site

The Hofvijver is an expansive rectangular reflecting pool lined by cut-stone retaining walls and surrounded by perfectly preserved three and four storey Dutch classic buildings. The morning was very bright, and because the buildings are low, the sky settled in an attitude of blessing upon the structures, their reflections on the glassy surface of the lake, and the dignified waterfowl in its midst. This, then, was the site of the Mauritshuis, The Royal Picture Gallery, the home of the *View of Delft*. It seemed less like a city block then like visions of the new Jerusalem suspended above the halos of saints in 14th century tryptichs, a city without foundations.

The dear little pediment of the Mauritshuis appeared immediately by the far corner of the pool, and I ran, following the edge of the water, towards its doors. They were inaccessible, blocked off by construction barriers.

The renovations, which were to have been completed a year earlier, were continuing. However, signs indicated that the Mauritshuis collection was



The Mauritshuis.

temporarily situated at the Johan De Witt house. A map adjacent to the notice showed that I had been practically on its doorstep at the point where I left the bus. I hurried back, located the house, cleared its four steps in one bound and pushed the door.

Either it was not quite 10:00 a.m., opening time, or the door was always locked for security reasons, because it did not yield. There was a doorbell beside the jamb and I anxiously trained my finger on it. About seven seconds later the portal was slowly swung open by an impressively tall security guard who looked down at me from the threshold as if I had just arrived from Mars. I nodded formally, raised my eyebrows, and strode past him.

### Good idea?

In the vestibule, two of his colleagues and a young woman

seated behind an oak desk were drinking their mid-morning coffee. I was their first visitor, and the woman frowned at the hundred-guilder note I offered for admission. Apparently she had no small bills. I thought of asking her to keep the change, but realized this might cause confusion. Finally one of the guards spoke up.

"Why don't you take coffee at a restaurant? Then you will get the ... correct money!"

He beamed. I nodded. Perfect advice, I thought, especially since I had not yet had coffee this morning, and under ordinary circumstances would have consumed enough to denude a small Colombian hillside. In a little glass café around the corner from the De Witt's, I trotted out one of the three Dutch phrases I had mastered:

"'n Kopje koffie, alstublieft!"

A gleaming white porcelain saucer was covered with a blue and grey napkin painted in a floral motif. Then came the cup, and at its side, two cubes of brown sugar and a *speculaas* cookie wrapped in foil. Under the spigot of an aluminum samovar it filled with thick, strong, slightly bitter coffee topped with a cinnamon-coloured froth and a sprinkle of cocoa.

"Tot uw dienst, meneer."

### Bum steer

A coffee and a Gitane later I was back at the De Witt house. Everyone seemed to be standing exactly where I left them. We exchanged a new round of smiles and nods. I handed over two-and-a-half guilders and floated into the gift shop where I felt I had the best chance of finding someone who spoke English. There was a woman in the shop with her arms wrapped around a cash register.

"Goede morgen!" I sang, "Can you tell me in which room I will find the *View of Delft*?"

"Yes, of course. It is in the Grand Palais, in Parisfrance."

She ran the words together, just like that. Parisfrance.

"But it never travels," I said, correcting her.

"Never before," she replied, "but they wanted it so much."

"The Young Bull then, where is The Young Bull?" She smiled. "In Parisfrance, too."

On the second floor, overlooking the bus stop, was a room given over to seascapes and farmscapes, whatever Parisfrance didn't want, I supposed. Among them was Paulus Potter's *Cow Reflected in the Water*, a peaceable kingdom of farm buildings, swimming children and animals. There was no one in the room, and I began to pace, viewing the seascapes, the scene through the window, the Potter, the sea, the windows, and the Potter again, until I began to feel breezes, and hear the breaking of windtorn waves



Cow Reflected in the Water by Paulus Potter, 1625-1654.



## Jan Johnson

I ignored Helen as she lingered by the door waiting to talk to me. I kept talking to my friend. Helen was a whiner and I wasn't in the mood.

But as my husband Greg and I drove home, I felt convicted about cold-shouldering Helen. Why had I ignored her?

"I need to be accountable for how I treat Helen. I promise to pay attention to her next time."

Greg's smile showed his confidence in me and propelled me to the telephone book when I got home. I called her and we talked.

A few years ago I would have felt guilty about ignoring Helen, but then I would have forgotten it. But that's changed since I've started confessing my sins to other Christians and making myself accountable to them.

Still, confessing sin isn't easy and Bible teachers don't offer many pointers. We do have this promise from God:

"Therefore confess your sins to each other and pray for each other so that you may be healed" (James 5: 16). Here are some unexpected benefits I found that God has built into confessing sin.

## More than 'dumping'

Confessing sin can easily turn into simply dumping our problems on other people. It's important to also state definite goals of how we want to change. I learned this from a friend who listened to my confessions and routinely asked, "So, what are you going to do about it?"

This is the heart of accountability — coming up with reasonable and practical steps to overcome sin. For example, another friend confessed that she was attracted to a married man.

## Why some things are better left said



When I asked her what she was going to do about it, she said, "I have to stop fantasizing."

"Does that seem possible at the moment?" I asked.

She admitted it didn't.

"Why don't you substitute the fantasy with another activity?" I suggested. "Make it something that's related to the root cause of your fantasizing."

She figured out that the attraction was rooted in her marital troubles, which she and her husband were working on. I knew that she wanted to walk closer to God, so I suggested that when she was tempted to fantasize she should substitute this thought: "God loves me and delights in me" (an adaptation of Ps. 147: 11). She agreed to check in with me every other day on her progress.

Her fantasizing stopped — partly because her goal was so reachable. She didn't promise to stop fantasizing, only to rechannel her thoughts. It also helped that she knew she had to report to someone — and that someone was praying for her.

## Accountability blues

Even with all these benefits, accountability terrifies most of us. Here are some reasons why.

**It feels terrible.** The first few times I confessed a sin to someone, it felt as if a volcano were erupting inside me. Now, it's like the prick of a needle from the pain killer I received after surgery. It's nothing compared to the tremendous relief that follows. After you get used to having a clean conscience, a "secret sin" hurts more than confession ever will.

**I don't want to make a big**

**deal out of every little sin.** You may not have to. Being accountable to others is like "calling in the reinforcements" for more difficult, stubborn sins after you've confessed to God and still failed.

**My confession can hurt other people.** Some impressionable young Christians can be hurt or confused by our confessions. In a group setting I often pull a mature person aside and talk to her privately.

When I've wronged people I ask God to guide me in knowing whether I should confess directly to them or not. Sometimes I wait until I've worked through my problem so I don't burden them with something they can't do anything about. (Don't confuse confession with confrontation. Confessing sin is admitting what I've done wrong and committing myself to change. Confrontation is bringing other persons' faults before them.)

**I can't find anyone to confess to.** Closeness isn't necessarily a prerequisite to confession. It's a spiritual exercise that requires a mature Christian listener, not a deep friendship.

I look for "safe" people who:

- \* act as a cheerleader, not an executioner;
- \* listen instead of play armchair psychologist or preacher;
- \* do not brush your faults off with, "Everybody does that now and then";
- \* believe in God's power to change you.

## Three methods

Here are the methods three people used to find "safe" people.

*Look for honesty and faith.*

When Cindy discovered that her husband of 20 years had been secretly bisexual, she hated him. Cindy needed to confess this terrible feeling and promise to work on it, but she didn't know who could handle such sensational news. She chose her Bible study leader, Martha, for two reasons. Martha seemed real. She often admitted her own shortcomings to the group. And Martha prayed a lot. Cindy knew that Martha could help her lean on God's power.

**Test the waters.** Share something small and see how people react. When Patty and I first became friends, she mentioned that she felt bad for yelling at her kids earlier that day. I didn't know it, but she was testing me. I "passed" by empathizing and discussing ways to handle that problem.

Now we check in with each other to see how we're doing. We know we've found in each other someone who will understand, pray, and expect improvement from the other.

**Recall previous comments.** When Dave and his wife divorced, they disappeared from church. So Greg and I invited Dave for dinner and he spilled his story and his fault in the break up. Dave told us that he knew we were "safe" because of a quick comment I'd made years ago. I'd said something about how Christians shouldn't take pot shots at divorced friends who were already hurting.

All three of these people understood that Christian growth is too important to waste time being spiritual frauds with others. How much better to seek out "safe" listeners and point ourselves to a path of growth.

*Jan Johnson is a professional writer who lives in Simi, California.*

and the snapping of sailcloth, and I could hear the skinny-dipping children laughing like gulls, and the milk hitting the bottom of the milkmaid's pail like a snaredrum, and I knew it was time to go.

## Sunday, June 1

*"I slept and dreamed that life was beauty  
I woke and found that life was duty."*

Tomorrow morning we must fly home, making today our last day in Holland, and it rained all day.

This afternoon at the Bellevue Hotel in Dordrecht we were shown into a faded, two-tiered tea room overlooking the confluence of the Rhine, Maas and Waal rivers. Our sightlines took in an inlet which led to the city's canal system, and throughout our hour there we watched small pleasure boats bobbing near the throat of the inlet, awaiting the intervallie

raising of an unseen bridge. At times, long, low, reptilian oil freighters scudded through the middle of the river, and their rolling wake caused the boats to pitch and rock in the distressed waters.

Once we saw a charter boat pass by with five or six little sailboats in tow, each manned by a student sailor. For no apparent reason one lad was leaning way out over the gunnel on his back, gazing up at the rain clouds. His misplaced weight caused the little craft to heel precariously, and a wave produced by a freighter nearly swamped it. Only some frantic bailing and the encouragement of the other skippers saved the day.

For some reason, though, the final image I retained of the Netherlands was of the windows in the gable of a house we passed on the way to Bellevue — not as I actually saw them from the outside, but as I imagined them, looking out at the available light.

It's a neat trick. Light, seized

by 120 million photo receptors in the retinae, is filtered and guided — led — through the optic nerve to the visual cortex in impulses that the mind transforms into pictures. Then, if you wish, it stores the pictures, forgets them, and imagines a different light. It's the kind of phenomenon that makes you want to get up for church on Sunday morning, and I feel properly guilty that I didn't today.

## Where is Canaan?

Are there other regrets? It all happened too fast, of course, and I didn't see what I came for. But I'm a better man for it — I now know how Moses felt on the hills overlooking Canaan. And I have a reason to return. However, the next time I will determine precisely where *View of Delft* is and I won't spend so much time in graveyards and I won't worry so much about flying. It's a breeze.

Next time I'll go to Leiden and Franeker, and there's a



*A sundial in Groningen*

sundial on an arch in a garden behind the Martinikerk in Groningen that I'm just dying to see.

Oh yes, the greenness; I'd like to know the greenness better, to permanently fix it in my fund of images or mind or heart or soul or whatever it is. It is a different green here, a wet, deep, fragrant Netherlandic green, like the green inside the crushed stem of the

chrysanthemum, or the green of the green pastures upon which the sweet psalmist David lay, hands behind his head, contemplating the God who wraps himself in light as with a garment. Maybe it can be found in Canada, too. Who knows?

*Paul Spoonster is a carpenter, living in Hamilton, Ont.*



## Young Adults

### Calvin team plays soccer in prison

Robert VanderVennen  
from a release by Phil de Haan

GRAND RAPIDS, Mich. — It seemed like a bit of a lark when the soccer team at Calvin College was approached about playing soccer with inmates in an Ohio prison. It began when soccer player Mark Hersman, who has a prison ministry in the Mansfield (Ohio) Correctional Facility, invited Calvin players to spend a morning with his inmates.

So 10 Calvin players and a coach made the six-hour trip and spent 2½ hours playing five-on-five indoor soccer. "It was pretty good soccer," says coach Tom Wybenga, "but also pretty physical." It was also very sportsmanlike, even though some players were locked up for brutal crimes, because being able to play soccer is an incredible privilege for the inmates and they want



Soccer players and coach visit prison

to make sure it's not taken away from them, says Hersman.

When not actually playing,

each Calvin player got to spend time talking with inmate players and other prisoners who showed up to watch the

games. The inmates talked openly about their sentences, and were really curious why these college students would

drive so far to meet them. This gave the college students opportunity to witness and show that they cared about the inmates.

The players' day started at 7 a.m. with a time of praise, singing and prayer. They were awed as they passed by the barbed wire enclosure, the check points and the locked gates. They felt small as they walked past big inmates pumping weights, with not a guard in sight.

Joel Siebenga of Bowmanville, Ont., said that the impact of the trip will last a lifetime. "The trip really helped my spiritual life a lot. I learned a lot about the power of prayer, both inside prison and in our day to day lives," he said.

### Provincial governments sponsor 'green' jobs for youth

Bill Fledderus

TORONTO — Since the demise of the federal government's Katimavik youth program in 1986, a handful of provinces have picked up the slack by creating summer job programs for students who want to help improve the environment.

The programs, often called Environmental Youth Corps (EYCs), are continually threatened by government cutbacks (British Columbia's was axed several weeks ago) but corps in Prince Edward Island, Nova Scotia, Saskatchewan, Manitoba and Ontario all

continue to operate.

All programs welcome job proposals from businesses, organizations and municipalities.

Ontario's program, the largest in Canada, involves several government ministries. These ministries pay wages for

environmentally focused jobs for youth aged 15 to 24. Since the institution of Ontario's EYC in 1988 it has paid full wages for 11,000 participants.

Ontario spends \$11 million per year on its EYC, which in turn serves approximately 3,000 youths. Its biggest single project is the Ontario Ranger Program which involves 750 summer positions.

Other projects take aim at community education, documenting field observations of fish and wildlife habitats, clearing debris from parks and rivers, constructing hiking trails and a wide variety of other objectives.

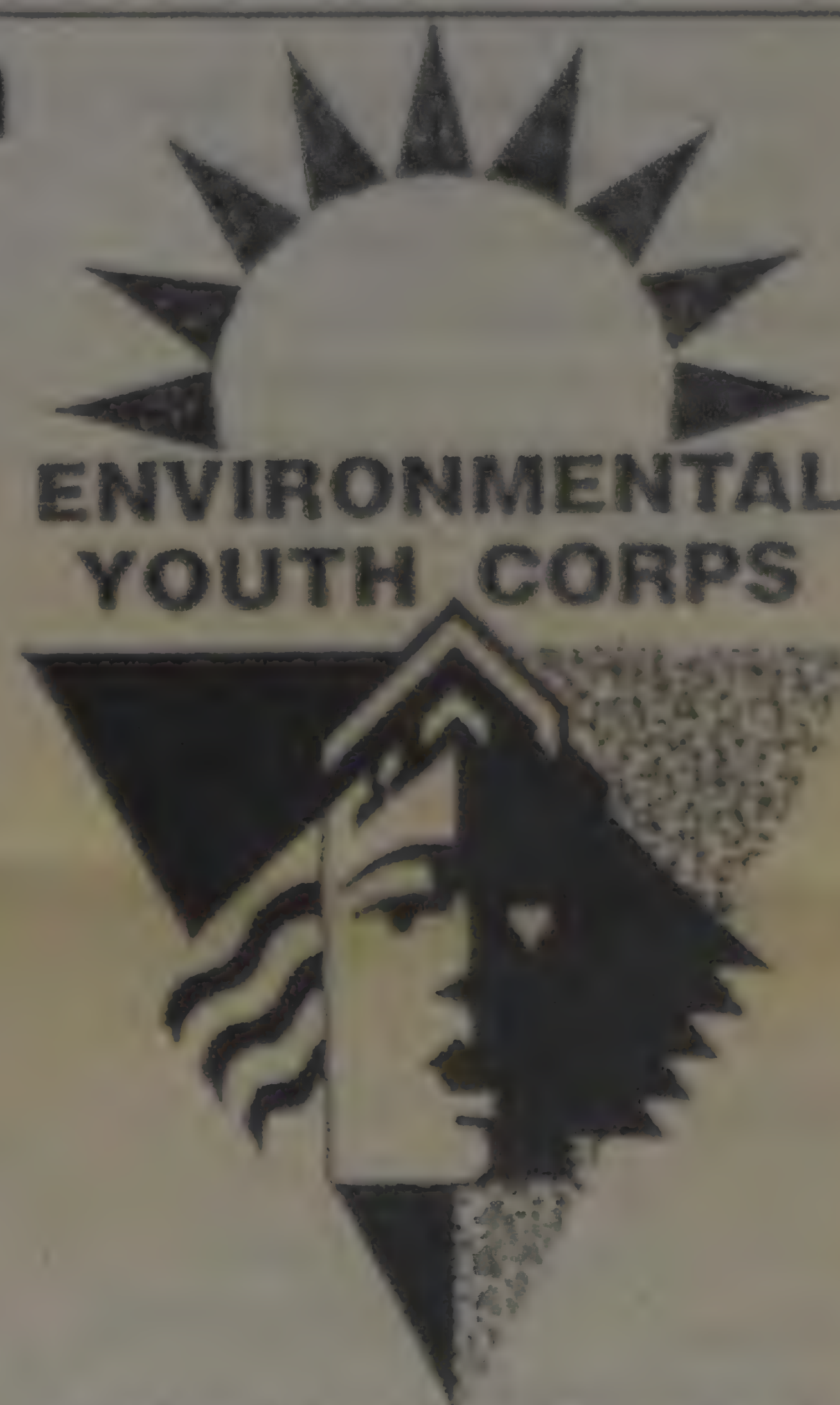
The Ontario EYC publishes a list of employers who have registered with the program. The list can be obtained at local Canada Employment Centres, MPP offices, school placement offices, public libraries and by calling 1-800-386-0777. Young people may consult the list and apply directly to the employer of their choice.

#### Maritimes and Prairies

The two Maritime programs not only pay salaries, they actually hire and supervise participants.

The Nova Scotia Conservation Corps provides work for approximately 75 people, mostly youth between 17 and 24. Pay is mostly minimum wage, from \$5 to \$8.50 per hour. The phone number for Nova Scotia's corps is (902) 424-5300.

"We consult with non-profit groups, municipalities, industry and individuals in the public sector," says program co-ordinator Bill Smith. "They propose short (two-week) community service projects such as nature trail maintenance, erosion-fighting, habitat preservation, awareness and clean-up programs. We evaluate them



and then hire about 17 crews of four young people each."

The Young Environmentalist Program in PEI targets Grade 12 students and first year post-secondary students and hires senior university biology students as supervisors. Information can be obtained from Bruce Smith at (902) 368-5000.

PEI participants spend one day a week learning about subjects such as hydroponics and organic farming. The future of another PEI program which hired 100 students annually is uncertain.

Prairie programs have more in common with Ontario's EYC model; they too restrict their task to helping youths link up with employers.

Manitoba keeps projects to a limit of \$5,000 in size, and hires youth between 16 and 24. It has a toll free number: 1-800-282-8069.

Saskatchewan hires about 70 "Greenkeepers" to do water quality sampling and analysis, surveys of abandoned mines, waste disposal site inspections, timber management studies, flood prevention studies, endangered species studies and other jobs.

Saskatchewan's EYC gets its funding from a special tax on non-refillable beverage containers. Its phone number is (306) 787-6061.



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## Relief worker meets 2,000 children crossing Sudan

VANCOUVER (WVC) — Walking four and five abreast, mostly in silence, thousands of children, weary and ragged, last month approached the town of Kapoeta, the base of World Vision's relief program in southern Sudan.

Jacob Akol, communications officer for World Vision, intercepted a group of 2,000 children to assess their plight. Within a span of four days, 12,000 children would pass the desolate, dust-ridden place where he met them on their way to Kapoeta and Narus, near the Kenyan border.

He recorded videotapes, mostly of boys aged 7 to 17, many with deep cracks in their feet and ulcerated legs after their 270-kilometre march from the Ethiopian border.

The boys, many of them orphans, initially fled to Ethiopia from their homes in southern Sudan during 1987 and 1988 to escape the civil war and famine. When Ethiopia

turned hostile after the revolution last year they moved to a town just inside the Sudan border. Since February 26 they have been fleeing from Sudanese government troops from Khartoum that are driving southward against the rebel Sudan People's Liberation Army.

"Do you know where you are going?" Akol asked a teacher accompanying the march. "No," he answered, "but I hope it is not very far. The children are tired and many of them are falling sick."

World Vision and other international agencies based in Nairobi, Kenya, will pool their resources to meet the minimum needs of the children in Kapoeta, but the war could intensify and spread, driving the children elsewhere.

Akol, himself once a refugee in Sudan, was also responsible for helping alert the world in the mid-1980s to the famine that ravaged Ethiopia.

## Erasmus was not an arrogant man

The Dutch Humanist theologian Desiderius Erasmus included a drawing of himself and an inscription on the title page of his books that read *Concedo Nulli*, meaning, I yield to no one. Some people thought that a little arrogant on Erasmus' part. Actually, the saying did not refer to Erasmus, but to the god Terminus, a Latin god who placed bounds to everything, including life. Erasmus had received a bust of that god and the Latin saying as part of his motto that there were limits to life. It was more a statement of humility than of arrogance.

From a study of Erasmus.



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## Daily-bread economics



Bert Hielema

## If I were a R(e)ich mann ...

A fiddler on the roof attracts attention, something the Reichmanns always have tried to avoid. Now there are fiddlers on the roofs of the many buildings this family owns all over the western world. The fiddlers are playing a tune which resembles pleas to financially help a family which only last year was reported to be the fourth richest in the world.

Why this sudden turn in fortune?

The Reichmann crisis has been ignited by the Canary Wharf project in great London town. This building soars some 800 feet high — almost 250 metres — above the London landscape. With 50 floors it is the largest building of its kind in Europe. The name "Canary" Wharf should have made the Reichmanns think twice: a canary is taken underground by the miners as an early warning system. When it keels over, there is deep trouble. Does the same hold true when the Canary is 800 feet up?

It all began in 1987, three months before the October market crash, when Margaret Thatcher ruled Britannia. Then banks from all over the globe were flocking to "the City," London's financial centre, to partake in the Big Bang, hoping to make big bucks. They were paying 60 pounds (\$120) per square foot or more for annual rent. Canary Wharf, three miles from the heart of the city, with annual projected rents of only 30 pounds or \$60, seemed the answer.

### What went wrong?

1. The most obvious is that the high rents prompted other speculators to build office towers, with the result that supply soon exceeded demand. Now choice downtown London rents have fallen to about \$70.00 where the vacancy rate is 18 per cent. So who wants to go to Canary Wharf, three miles away, in the boonies, with no sub-or express way to reach it? It is like having an office building on Toronto Island with only the ferry to get people to work.

2. The recession has hit the service industry particularly hard, everywhere. In the USA in 1991, 100,000 banking jobs have been eliminated. Give an employee a meagre 100 square feet, and this means 10 million square feet of office space, the size of four Canary Wharf buildings. London too has seen this sort of reduction as countless jobs in advertising,

media, insurance and banking have simply evaporated.

3. The Berlin Wall. As long as there was that iron curtain across Europe, London was a safe place, a convenient channel away from possible danger. This made London the logical financial centre for the west. Japan preferred it there and so did the USA. No longer. The place with the future now is Berlin.

4. We live in new circumstances. More and more people prefer to work at home, eliminating costly, time-consuming travel. Telecommuting is in. Modems, fax machines and the modern tendency to withdraw from the workplace make this all possible and inevitable. This has dire long-term consequences for owners and lenders of office buildings.

This makes Canary Wharf especially, but about 20 per cent of all downtown office edifices in major metropolitan areas in the Western world, towering monuments to folly, belonging to an age which will never return.

As an appraiser evaluating only commercial properties, it is my estimate that office towers have lost between 40 and 50 per cent of their value since 1988. That was the top of the market, when in Toronto the vacancy rate was five per cent and buildings were sold yielding a mere seven per cent return on investment. Now the vacancy rate is 20 per cent, the effective rents have decreased and the yield rate is as high as 11 per cent.

Last year *Fortune Magazine* estimated the net worth of the Reichmann family at \$12.8 billion, representing mostly the equity in real estate valued at \$30 billion. A 45 per cent reduction in that value wipes out their entire fortune.

If I were a rich man ...

"Give me neither poverty nor riches," admonishes Proverbs 30:8. Looking at the fortune of this family, I am starting to see the wisdom of that statement.

Adds the same Proverbs (22:1), "A good name is more desirable than great riches."

Based on their record, I am pretty sure that the Reichmanns will at least preserve their good name.

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

Send your questions to  
Peter and Marja c/o Calvinist Contact

### Wondering what to do in September?

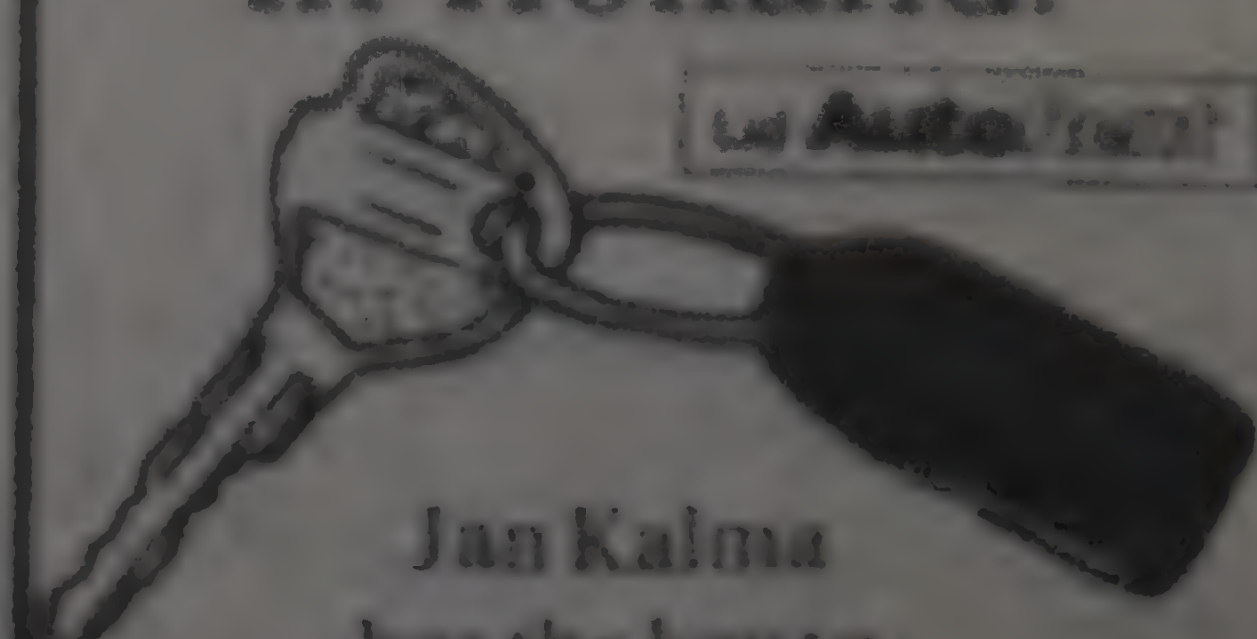


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## Books

Friends  
of GodWayne  
Brouwer

## Learning your limits

Wayne Brouwer

*"Too long I have lived among those who hate peace" (Ps. 120: 6)*

Every parent of young children can identify with this: a little boy was asked his name and he replied, "John, don't!"

Sometimes it seems that parents have only "No's!" for their little ones. "No, Sarah!" "You mustn't do that, Matthew!" "John, don't!" These admonitions may sound harsh, but for children it's often a matter of safety, a means of survival. We have to say such things to keep them from falling out of windows or stepping out into busy streets or drinking poisons.

## Definition and character

But adults need "No's" in their lives too. It's not always just a matter of safety or survival. Usually it's more a matter of self-definition. In order to truly say "Yes!" in life, we must also learn to say "No!"

Think of it: if you can't say "No" then you lose the power to say "Yes." If you are capable of doing anything, if there's nothing you wouldn't do, then you have no character. Character is something we define by drawing lines, by closing off possibilities, by saying: "I am this because I am not that. I cannot be that because I want to be this."

## A good 'No!'

That's really the point of the "negatives" in the Ten Commandments. God isn't trying to play the killjoy. He's dealing with us in grace. "Don't have any other gods before me," he says; "if you do, you'll miss the real thing your life is all about! Don't look for happiness in illicit sexual encounters; if you do, you'll miss the one greatest joy of your sexuality that you could find in truth. Don't speak an untruth, or you yourself will become a lie."

G.K. Chesterton put it marvelously. He said that art and morality have this in common, that they know where to draw the line. That's definition. It's only when we observe such definitions in our lives that we develop some sense of character, some understanding of personality, some consciousness of identity.

And that's where Psalm 120 begins the pilgrimage of life. "Woe to me!" says the psalmist, for "I dwell in Meshech!" Too long! he laments, I have lived "among the tents of Kedar!" Meshech was thousands of kilometres from Jerusalem, somewhere in what is today southern Russia. Kedar was a wandering tribe of Bedouins moving in the desert sands of Arabia, always on the outskirts of community life, always hostile, always making scavenger raids on others.

## The grace of limits

These were places and peoples that knew no limits. And one day the psalmist wakes up to the fact that his limits have gone, too. He has said "Yes" to everything, and has suddenly discovered he's become a slave of fad and fashion. He doesn't even know who he is anymore.

That's when the cry of desperation erupts from his lips: "Save me, O Lord!" (vs. 2). Grace works within limits: "No" to this and "Yes" to that. And no pilgrim will ever crawl to the road toward the Kingdom of God until she or he learns the power of the word "No!" that defines the beauty of God's great "Yes!"

Wayne Brouwer is a pastor of First Christian Reformed Church in London, Ont.

## Listening to women who knew Jesus

*The Forgotten Followers*, edited by Carol J. Schlueter; illustrated by Kelley Airken. Winfield, B.C.: Wood Lake Books, 1992. ISBN 0-929032-64-0. Softcover, 95 pp., \$14.95. Reviewed by Robert VanderVennen.

The "forgotten followers" are the women who travelled with Jesus during his ministry or in one way or another encountered him, as recorded in the Gospels. These women have generally only been noted in passing while attention has centred on the men around Jesus.

The writers of these 12 Bible studies (or sermons, as the editor calls them) are women ordained to ministry in one or another of several Canadian denominations. The stories of the "forgotten women" are sensitively told and such applications to our lives as are suggested are apt and generally appropriate.

Some of the Bible women written about were healed from illness, some were especially faithful to Jesus in his death; and some were used as messengers of his resurrection.

The book cover is strikingly illustrated with a panorama of black and white sketches of



women followers, whose individual portraits are reproduced where their stories appear in the book.

This book will especially appeal to female readers who

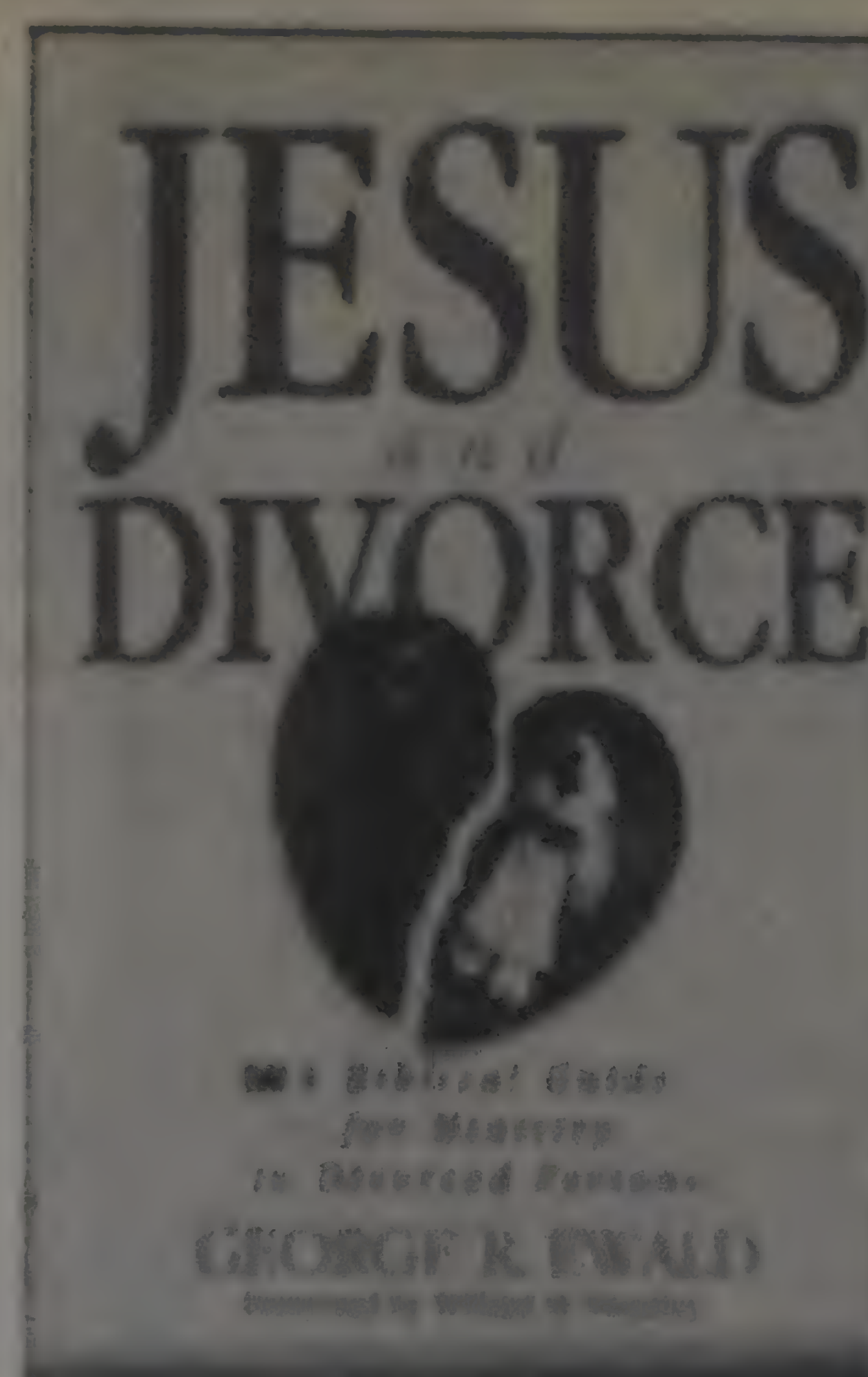
miss something in sermons and male-generated Bible study materials. I found the studies insightful and a pleasure to read.

## The church's ministry to divorced

*Jesus and Divorce: A Biblical Guide for Ministry to Divorced Persons*, by George R. Ewald. Herald Press: Waterloo, Ont., 1991. Softcover, 176 pp. Reviewed by Robert VanderVennen.

There is probably no Christian congregation that is really comfortable with its way of relating to divorced people, whether they are remarried or not. This book will help church leaders and all Christians understand better what the Bible says about divorce and about how churches can minister better to people whose marriage has crumbled.

The author begins with an extensive but interesting study of Old Testament teaching on divorce and spends considerable time on how Jesus interpreted that teaching for his



time. An important part of Jesus' teaching, says Ewald, is "really an attack against the abuse of the patriarchal authority of the husband."

He says that I Cor. 7 calls for a church leader to be a "one-woman man," meaning

faithful in a marriage relation. But this does not exclude singles nor divorced and remarried people from church leadership.

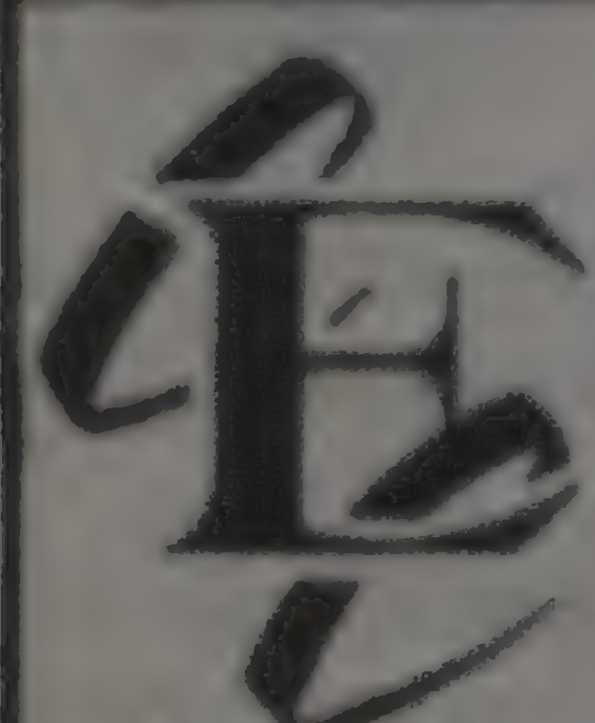
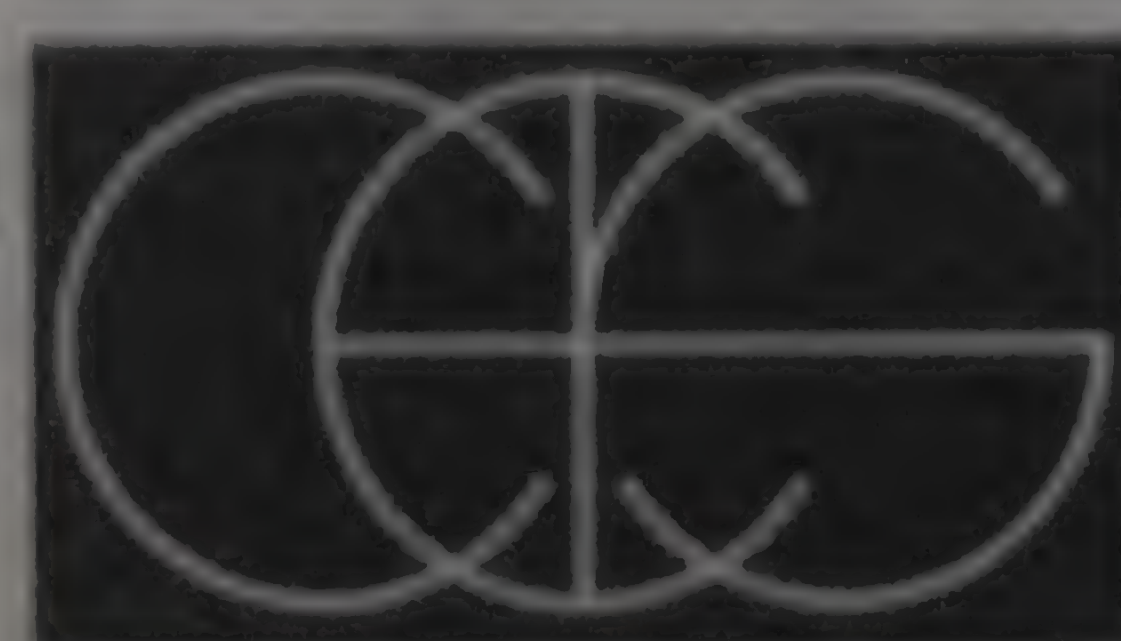
## Gospel of grace

The latter part of the book aims to "establish better attitudes to those who have failed in their marriages." His approach is based on the model of Jesus. With Jesus, says Ewald, "the value of the law was not discarded, but it was mediated by divine grace." The gospel of grace is repentance, forgiveness, acceptance and lifting sinners under the covering of the cross.

Church and clergy "need to identify with divorced parties in their failure or guilt and seek to lead them into the redemptive grace and forgiveness of the Lord Jesus," says the author.

Ewald has had several pastorates in Baptist and Pentecostal churches and has taught at the Pentecostal Bible College in Peterborough, Ont. He lives in Chatham, Ont., from where he leads church seminars in marriage renewal and divorce ministries.

The book has a series of discussion questions and an outline for discussion by church groups in 13 sessions. It was written as a master's thesis and is very readable.

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## Summer Job Market

**AMSTERDAM:** 21-year old female seeks summer job in Amsterdam area. Experience in household work, mother's help, hotel work, waitressing. Agatha Muszynska. Phone: (416) 274-3817

**CAMBRIDGE, Ont.:** Ontario High School graduate seeks work for the summer. Has much experience in poultry farm work, as well as experience in doing farm and factory work. Would like to work preferably in Ontario. Call Henry at (519) 623-1945

**FONTHILL:** 19-year-old, Niagara College student, seeking summer employment in Pelham/Walland area. Class G license. Will consider anything; have own transportation. Available May 1/92 to Sept. 1/92. Please call Ed at (416) 892-5031

**TRURO, N.S.:** Dordt College student looking for summer employment. Willing to do any type of work, anywhere. Experience in nanny/ housekeeper and institutional kitchen work. Please call Carolyn at (902) 895-7597.

**MARITIMES:** Student, 17 yrs. old, looking for nanny position in Maritimes. July 1-Aug. 29 (Max.). Experienced. Ref. available. (902) 662-3182

**ST. CATHARINES, Ont.:** 21-year-old College student (2 yrs. Secondary Education) seeks summer employment. Experienced in sheetmetal and duct installation. Own transportation. Available May 25-end of August. Please call John, (416) 646-0856.

**ANCASTER, Ont.:** 22-year old Redeemer College graduate seeks full-time employment in the Greater Hamilton area. Has own transportation. Has experience and clerical skills and some managerial roles. Also greatly enjoy working out-of-doors and farmwork. References available. Contact Marcia DeHaan at (416) 648-4889 or 826 Hwy. #53E, Ancaster, ON L9G 3K9

**Grimsby, Ont.:** Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but prefers study-related work. Available after May 10, 1992. Dirk Bastiaan Schouten. Phone: (416) 945-5335

**London, Ont.:**

I am an 18-year-old L.D.C.S.S. student looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22. Please call Evert at (519) 482-5852

**Lucknow, Ont.:** High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, driver's licence. Phone Steven at (519) 528-3337

**OSHAWA, Ont.:** Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at (416) 682-8311 during office hours (9-4 p.m.).

**ST. CATHARINES, Ont.:** Early childhood education graduate looking for a summer full-time job in a daycare, homesetting, also experienced in greenhouse work. Available May-August in St. Catharines or Kitchener area. Contact Paula Wiersma (416) 934-0515 (after 9 p.m.).

**SEAFORTH, Ont.:** I am an 18 year old student looking for employment in farming and/or greenhouse work. I have experience in both. Please contact Brian VandeBan at (519) 527-0705.

**ST. CATHARINES, Ont.:** 20 year old - 1 yr. Brock Bio-Chemistry, 1 yr. Bible School - seeks summer employment in the St. Catharines area. Number of years experience, working with an optician (part-time) and in a Chemistry Lab. Please call Lisa, (416) 648-0656.



### Peter and Marja are



#### Dear P & M:

We have a dilemma. My husband and I have agreed that we want to name any children we might have after their ancestors (parents, aunts, uncles, or grandparents) to give them a sense of connectedness to their family and to the past.

The problem is that I don't want to use their paternal grandfather's name, while my husband feels that we ought to.

We are now expecting a baby, and if it's a boy we need to have our minds made up about what we will do.

I feel there are three reasons for naming a child after his grandfather. One is liking the name. (Neither of us likes the name at all, and in any case, it would be a second name.)

Another reason for naming a child after his grandfather would be to give honour to the grandfather; and a third reason would be because the grandfather's life and personality exhibit qualities that we feel our child should admire and perhaps emulate.

Unfortunately, and I feel badly saying this, I don't think any of these reasons apply. Although he has tried to do his best and has had some difficulties in his life, I don't really feel my father-in-law is worthy of honour.

Furthermore, there are unresolved family problems in which my father-in-law is involved and I would never want a son of mine to conduct himself in such a manner. There are aspects of his personality and his dealings with other people that I would also hope a child of mine would not emulate.

Am I attaching too much significance to "naming-after"? Am I being too harsh and judgmental? I wish I could just say that it doesn't matter, and agree to use my father-in-law's name. There's also the hope that, over time, the concerns I have about my father-in-law's personality and behaviour will be resolved (i.e., he'll mellow with age) and we could, therefore, use the name anyway.

I believe I am, as a Christian wife, to be submissive to my husband. Because my husband does not disagree with my assessment of his father, my husband is unwilling to insist that we use his father's name. He feels, however, that he does not want to dishonour his father by not using his name. While there are things about my father-in-law's personality and behaviour I don't like, I don't want to offend or hurt him either; I just feel quite strongly about the names of my children.

#### Dear Naming Our Baby:

You have not attached too much significance to "naming-after." Names generate feelings. Those feelings, either positive or negative, are generated by persons we know or have known. Parents should never feel compelled to give a child a name that they dislike because of the way it sounds or because of whom it reminds them.

The basic principle of naming children after ancestors is a nice idea. But you have to give yourself some freedom precisely for the reasons that you have given. Apparently you have already considered using your father-in-law's name as a second name but you have discarded this option because you simply don't like the name. So how can you resolve your dilemma without scrapping the rule?

We have a suggestion that honours the principle of connectedness and provides you the freedom to choose a name you like. Go only with the initials. In the very week that we discussed your letter, we received news that our nephew and his wife were blessed with a baby boy. Our brother-in-law's initials are M.N.G. His son's initials are N.M.G. And now the grandson will have the initials M.N.G., just like his grandfather, although the names are quite different.

If even the look and sound of the initials makes you grit your teeth, scrap the concept of

"naming-after" altogether and choose whatever names you like. Always beware of principles that lock you in and set patterns and precedents that will make you feel awkward each time a child is born.

How sad that you and your husband are unable to respect his father. Some people do mellow with age. Most people, however, need to be confronted before they will work on unresolved personal and family problems. One day, perhaps, one of you will have the courage and the opportunity to have a candid conversation with your father-in-law. Consider the fact that it may take family counseling to bring about the kind of change that makes it possible to think of him with honour and respect.

In the mean time, if you go with our suggestion, have fun with the "naming your baby" books. Zero in on the initials and discover the many choices that you still have.

Write to: P&M  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Shiffrin are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Bruggen-Parkesliet, Tom Zeil, Marian Van Til and Bert Witvoet*



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George Elgersma: off. (519) 824-6185  
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# Classified

Classified rates	Births	Anniversaries	Anniversaries	Anniversaries
GST Inclusive				
Births.....\$35.00	PLAISIER:			1952 May 20 1992
Marriages & Engagements.....\$40.00	We, Mike and Helen, have again celebrated God's gift of new life in the birth of our third child,			"The Lord will keep your going out and your coming in from this time forth and forevermore" (Ps. 121:8)
Anniversaries.....\$45.00	JULIE MICHELLE			With thankfulness to the Lord we announce the 40th wedding anniversary of our parents and grandparents,
2-column anniversaries.....\$90.00	on March 22, 1992.			HARRY and BETTY ROFFEL
Obituaries.....\$45.00	Julie is a sister for Christine and Peter, the 11th grandchild for Mr. and Mrs. P. Plaisier of Tuscaloosa, Ala., and the third grandchild for Mr. and Mrs. H. Nusselder of Kitchener, Ont. Great-grandparents are Mrs. T. De Haan of Owen Sound, Ont., Mrs. G. Tulp-Dijkstra and Mrs. E. Plaisier-Van Noort, both of the Netherlands.			(nee Geerlinks)
Notes of thanks.....\$35.00	Home address: 9 Minto St., Sarnia ON N7S 2R4			May the Lord bless you with many more happy and healthy years together!
Birthdays.....\$30.00				With love and congratulations from:
All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)				Francine & Hank Rensink — St. Catharines, Ont.
Note: All rates shown above are GST inclusive.				Katharina, Ont.
ATTENTION!				Rachel, Heather, Krista, Jenna
a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.				Harry & Mary Roffel — Georgetown, Ont.
b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.				Leanne, Freddy, Daniel, Emily
c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.				Sylvia & Reg Mulder — Brampton, Ont.
d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.				Melissa, Jeremy, Brent, Tyler, Denise
e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).				Gary & Carla Roffel — Glen Williams, Ont.
NEWLYWEDS				Lynden, Amberley
Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive). To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.				Fred — with the Lord
				Margaret & Harry Bloemendaal — Brampton, Ont.
				Bradley
				Liz & Jim Bos — Acton, Ont.
				Rebecca
				Open house will be held on May 23, 1992, from 2-4:30 p.m. at the Covenant Chr. Ref. Church in St. Catharines, Ont.
				Home address: 26 Brimley Road, St. Catharines, ON L2M 7A8

Births
BOLINK (nee Verveda):
Dave and Winny give praise and thanks to God for the birth of their first daughter,
ROBYN LEANNE
born Feb. 2, 1992, weighing 8 lbs., 14 oz.
Sharing in our joy are grandparents, Herman and Hilda Bolink of Nobleford, Alta., and Bill and Jane Verveda of Calgary, Alta.
Great-grandparents are Gezina Bolink of Nobleford, Alta., and John and Jil Schweitzer of Edmonton, Alta., and Willy Verveda of Edmonton, Alta.
Home address: 4419-124 Ave., Edmonton, AB T5W 5C1

Anniversaries
1952 June 4 1992
With praise and thanksgiving to God, we wish to announce the 40th wedding anniversary of our parents and grandparents,
ALBERT and HILDA ANEMA
(nee Haalstra)
We pray that the Lord will continue to guide and strengthen them in the years to come.
Margaret & Donald McEwan — Whitby, Ont.
Jason, Michelle
Stanley & Tracy Anema — Burlington, Ont.
Sarah, Christopher
Thomas & Linda Anema — Dunnville, Ont.
Daniel, Timothy, Sheryl
Melaine & Leighton Kemp — Courville, Ont.
Tristan, Meghan
Harvey & Sonja Anema — Wellandport, Ont.
An open house will be held in their honour on Saturday, May 30, 1992, D.V., from 1-4 p.m., at the Aldershot Presbyterian Church, Burlington, Ont.
Best wishes only.
Home address: 565 Boothman Ave., Burlington, ON L7T 1P3

Anniversaries
1942 May 27 1992
With thanksgiving and praise to God we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,
GURBE and JIKKE VAN BRUG
(nee vanderHeide)
We pray the the Lord will continue to bless you and keep you in his care. With congratulations and lots of love from your children:
Carl & Jane Brouwer — Stoney Creek, Ont.
Cor & Lisa Van Brug — Neptune, N.J.
Theodore & Lucy Heide — Aurora, Ont.
Robert & Phyllis Sutton — Apsley, Ont.
Roger & Ann Bartlett — Dunnville, Ont.
John Van Brug — Smithville, Ont.
Ronald & Elly Davidson — Blinbrook, Ont.
17 grandchildren and 4 great-grandchildren.
Open house will be held, D.V., on Saturday, May 30, 1992, at Wellington Chr. Home (Common Room) 1415 Upper Wellington St., Hamilton, from 2-4 p.m.
Best wishes only, please.
Home address: Apt. 104, 1415 Upper Wellington St., Hamilton, ON L9A 5E8

Personal
Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to:
The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
Please enclose \$3.00 for a complete information package explaining our services.
Established in 1967.

Anniversaries
1967 May 20 1992
With thankfulness and praise to God, we are happy to announce the 25th wedding anniversary of our parents
DICK and EB BOKMA
(nee Baarda)
We are thankful to have Christian parents who have shown us the saving power of our Lord.
Sherry
Tracy & Gary (fiance)
Brent
Leanne
Karen
Jeffrey
We invite you to an open house at Bethany Chr. Ref. Church in Fenwick, Ont., on Saturday, May 30, 1992, from 2-4 p.m.

Accommodations
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Classified

Anniversaries Anniversaries Anniversaries Anniversaries Obituaries



Congratulations to Berend and Henny Brouwer on the occasion of their 60th wedding anniversary!

Gasselternyveen, the Neth. Chatham, Ont.  
1932 May 18 1992

With joy and thankfulness to God, who has kept them in his care, we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents,

BEREND and HENNY BROUWER

- Harry & Helen Brouwer — Thamesville, Ont.  
Janette & Bernie Westerveld  
Bernie & Linda Brouwer  
Rob & Betty Brouwer  
Carol & Al Schenk (engaged)
- Ann & Jim Dieleman — Kent Bridge, Ont.  
Linda  
John & Carol Dieleman  
Karen & Dennis Goforth  
David  
Mark
- Jim & Teny Brouwer — Kent Bridge, Ont.  
Teresa and Lawrence Howe  
Art & Marsha Brouwer  
Joyce & Carl Banninga  
Bertina  
Irene
- Joanne & Harry DeVries — Dresden, Ont.  
Jim  
Brian  
Julie & Albert Dreise  
Stuart  
Marcia
- Henry & Jane Brouwer — Hamilton, Ont.  
Eric  
Laura  
Brenda  
Darren  
Duane
- John & Kathy Brouwer — Kitchener, Ont.  
Karyn  
Shaan  
Joycelyn  
Nancy
- Rhea & Jake Van Breda — Belleville, Ont.  
Stephen  
Marya  
David  
Jennifer
- plus eight great-grandchildren.
- Open house will be held in the Fellowship Hall of South Chatham Village, 40 Elm St., on Monday, May 18, 1992, from 2-4 p.m.
- Best wishes only, please.
- Home address: 40 Elm St., Unit 321, Chatham, ON N7M 6A5

Vacation

VACATION SPECIAL

Cruise Ontario waters with us on our 35 ft. motor cruiser. Seven days, \$950 per couple, separate quarters, meals included. No smoking or alcohol on board. Rush for reservations by contacting:

C. Veerman at (613) 473-4507 or (613) 473-2290

1957 May 17 1992

"Rejoice in the Lord always; again I will say, rejoice" (Phil. 4:4).

With thankfulness and praise to God, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

SIMON and CHRISTINA SCHOTSMAN (nee Scherrings)

Happy anniversary Dad and Mom, Opa and Oma! We pray the Lord will bless you and keep you in his care for many years to come!

With love:  
Rick & Shirley Schotsman  
Matthew, Thomas, Ryan  
Chris Schotsman  
Sylvia & David Van Dyk  
Eric Schotsman & Angela Numan (girlfriend)

Home address: 498 Glancaster Road, R.R. #1, Mount Hope, ON L0R 1W0

Oudehorne, Fr. Frankford, Ont.  
1942 May 27 1992

"Wentel uw weg op de Here, en vertrouwt op Hem; Hij zal het maken" (Ps. 37:5).

With praise and thanksgiving to our Lord we are happy to announce the 50th wedding anniversary of our parents and grandparents,

JOHANNES and JANTJESUURDT (nee VanderBij)

Congratulations from:  
Maryse & Rangco Bronsema  
Andre & Coby Suurdt  
Yvonne & John Bom  
Gerald & Alice Suurdt  
and 20 grandchildren.

We hope to have an open house on May 30, 1992, from 2-4 p.m. in The Frankford Community Chr. Ref. Church.

Best wishes only, please.

Home address: P.O. Box 475, 27 King St., Frankford, ON K0K 2C0

1942 May 13 1992

50th Anniversary

AL and KATRIENA VERRIPS (nee Biemold)

Children:  
Tom & Helen Horlings (nee Verrips)  
Dick & Ruth Verrips

Grandchildren:  
Jouke & Rochelle Sypkes (Horlings)  
Roger & Nicole Witteveen (Horlings)

Leah Verrips  
Kyle Verrips

Our family has been richly blessed by our loving parents. May the Lord continue to bless and keep you.

Much love from all your children! Open house celebrations on Saturday, May 23, 1992, in the Senior Citizens building in Holland Marsh from 2-4 p.m.

Best wishes only, please.

1952 1992

With joy and thanks to God we are happy to announce the 40th wedding anniversary of our parents,

JOHN and KITTY VERSLUIS (nee Vanden Burgh)

on May 21, 1992. It is our prayer that God will continue to bless you with good health and happiness, and give you many more years together.

Congratulations!

With love:  
John Versluis  
Andrew  
Leo & Fran Versluis  
Alex  
Nellie Versluis  
Shauna  
Chris & Jan Nielsen  
Caroline, Christel  
Bill Versluis  
Margaret & Paul McMenemy  
Amelia  
Ed & Jocelyn Versluis  
Lydia

Home address: 28 John St., St. Catharines, ON L2N 4P1

Dedemsvaart, Hornby, the Neth. Ont.  
1937 May 13 1992

With praise and thanksgiving to our God, we hope to celebrate the 55th wedding anniversary of our parents and grandparents,

ALBERT and ROEL ZOMER (nee Wassena)

"Great is Thy faithfulness."

We wish them continued health and happiness in the years to come.

With all our love:  
Jack & Janice Zomer  
Randy, Eric, Ian  
Ray & Carol Zomer  
Rob & Claudia, Kevin & Tanya, Brian, Michelle  
Wally & Diane Zomer  
Mark, Paul, Andrea, Jamie  
Al & Tilly Zomer  
Jeff, Cheryl, Jennifer, Karen, Robert  
Henry & Alice Zomer  
Mike, Julie, Kelly

Their home address: 5710 8th Line, Hornby, ON L0P 1E0

Obituaries

"He tends His flock like a shepherd: He gathers the lambs in His arms and carries them close to His heart" (Is. 40: 11).

On April 25, 1992, the Shepherd took home one of His little lambs,

JOHN-MARTIN VANDERHOUT

at the age of almost 6.

During his 2-year battle with cancer, John Martin was an inspiration to many with his courageous spirit and he brightened the homes of many with his colourful drawings. Resting assured in the knowledge that he is home with the Lord, gives us the peace that passes all understanding.

Beloved son of:  
Martin & Brenda VanderHout

Brother of:  
Adrian & Cassandra

Great-grandchild of:  
Hendrik & Hilly Antonides — St. Catharines, Ont.  
Anne & Aaltje Nauta — St. Catharines, Ont.

Grandchild of:  
Tys & the late Neeltje VanderHout — s'Gravenzande, the Neth.  
Peter & Susan Nauta — Fenwick, Ont.

His aunts and uncles are:  
Hank & Debbie Nauta — Welland, Ont.  
Ralph & Darlene De Boer — Caledonia, Ont.  
Darren Nauta & Gwen Ozog (girl-friend) — Fenwick, Ont.

Leen & Corrie VanderHout — s'Gravenzande, the Neth.  
Gerda & Leen Boekestein — De Lier, The Neth.

Eily & Bert Pypers — Nederhorst den Berg — the Neth.  
Corrie & Ben Boers — Naaldwijk, the Neth.

Nelly & Wim Van Leeuwen — Maartensdyk, the Neth.  
Jan & Hanneke VanderHout — s'Gravenzande, the Neth.  
Ada & Jan Frans Vreugdenhil — Maasdyk, the Neth.  
Anke & Leo Vander Kaay — s'Gravenzande, the Neth.  
Marianne & Bert Groen — Purmerland, the Neth.

with many cousins.

Martin and Brenda, your faith has held you strong in the past and we know the Lord will give you strength for the difficult days to come.

When grief and sorrow come to those for whom we love and care  
How weak appears the power of words  
How great the strength of prayer.

Correspondence address:  
262 Marshall Ave. S., Welland, ON L3C 2N4

On April 23, 1992,

GEORGE DE BOER

went to be with his Lord at the age of 78 years.

He is survived by his loving and caring wife of 58 years, Anna, and eight children:  
Richard & Beth De Boer  
Jess & Harriet Vander Veen  
Ruby De Wacht  
Chuck & Linda De Boer  
Bill & Ruth De Boer  
Andrew De Boer  
Ida Kelly  
Suzanne & John Heinrichs

25 grandchildren and 17 great-grandchildren; three brothers, Walter & Edna De Boer, Fla., Gerben & Sjoukje De Boer, the Neth., Bill & Mary De Boer, Edmonton.

Predeceased by two sons, Andries in 1946 and John in 1984.

Funeral services were held on Monday, April 27, 1992, at the West End Chr. Ref. Church, Edmonton, with Rev. G. Pols officiating. Interment took place in the Westlawn Memorial Gardens.

Correspondence address: Mrs. A. De Boer, 125-10041-149 Street, Edmonton, AB T5P 4V7

Gone to glory, to be with the Lord on March 28, 1992,

WILLEM PROSPER

of Athens, Ont., born Oct. 2, 1924, beloved husband of Atty Vander Lei, son of the late Jacob Prosper and Trijntje Prosper-Rus.

Dear father of:  
Jacob R. Prosper and his wife Denise — Brockville, Ont.  
Christine Jacoba Prosper — Kingston, Ont.  
Henry G. Prosper and his wife Alice — Monarch, Alta.  
John W. Prosper and his wife Janice — Athens, Ont.

Thelma B. Siebelink and her husband Harry — Scherpenzeel, the Neth. and nine grandchildren.

Also surviving in Holland are: one brother:  
Hendrik Prosper — Koog aan de Zaan, N.H.

four sisters:  
Trijntje Veuger — Den Helder, N.H.  
Janny Houter — Bergen, N.H.  
Jacoba Westerveld — Scherpenzeel, Gld.

Hillegonda Smit — Oude Sluys, N.H. Predeceased by one sister, Maria Oegema, and her husband, Tamme.

Correspondence address: 17 Layng Drive, Box 256, Athens, ON K0E 1B0

Sneek, Fr. Brampton, Ont.  
June 21, 1912 May 1, 1992

On Friday, May 1, 1992, the Lord called home to be with him,

WYBEZEYL

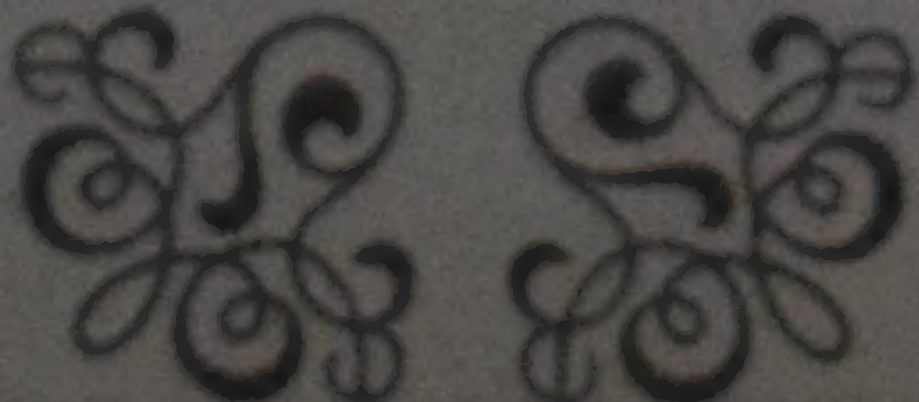
in his 80th year, leaving behind his loving wife Aukien (Alice) Zeyl (nee Agema) and children and grandchildren,

Jack & Christel Zeyl — Dundas, Ont.  
William, Kirsten, Trevor  
Don & Judy Zeyl — Kingston, R.I., USA  
Jonathan, Jennifer  
Jim & Alice Zeyl — London, Ont.  
Brian (predeceased), Leanna, Jeremy, Timothy, Jeffrey  
Tom & Aleida Zeyl — Smithville, Ont.

Derek, David, Thomas, Jonathan  
John & Netty — Woodstock, Ont.  
Jessica, Denise, Matthew, Eric

Memorial service took place at Heritage Hall, Holland Chr. Homes, Monday, May 4, 1992. Interment Brampton Memorial Gardens, Pastor Peter Van Egmond officiating. The text of Romans 8: 1 "Therefore, there is now no condemnation for those who are in Christ Jesus" was the focus for the meditation.

Correspondence address: PH03, Covenant Tower, Holland Chr. Homes, 7900 McLaughlin Road, Brampton, ON L6V 3N2





# Classified

Obituaries	Help Wanted	Help Wanted	Help Wanted	Help Wanted
<p>On the Lord's day, March 29, 1992, our beloved mother, grandmother and great-grandmother,</p> <p><b>ELISABETH BROUWER BARNEVELD</b> (nee Schuurin)</p> <p>was called to come home to be with Him. Having experienced a full life of four score and five, those who loved her continue to live in the assurance that what she confessed, often in recitation and song, will be their comfort.</p> <p>"But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children — with those who keep his covenant and remember to obey his precepts" (Ps. 103: 17, 18).</p> <p>Bill &amp; Nel Barneveld — Sarnia Corrie Speelman — Sarnia Georgina &amp; Hank Vandezande — London Elizabeth &amp; Art Vrolyk — Sarnia Clara &amp; Joe Velema — Tottenham Jennie &amp; Don Douma — Sarnia</p> <p>Correspondence address: 1447 Blackwell, Sarnia, ON N7S 5M5</p> <p>On Friday, April 24, 1992, the Lord called home to be with him forever at the age of 15, our dear grandson, nephew and cousin,</p> <p><b>PHILIP JAMES DE VRIES</b></p> <p>It is our prayer that the Lord will give comfort and strength to the parents Lucy and Andy and brothers David, Matthew and Stephen.</p> <p>"As for man, his days are like grass, he flourishes like a flower and it is gone, and its place remembers it no more. But from everlasting to everlasting the Lord's love is with those who fear him" (Ps. 103: 15-17a).</p> <p>Alice Ruiter — Guelph Jane &amp; Rick Wierstra — Guelph Betty &amp; Hank Thalen — Listowel Clarence &amp; Shelley Ruiter — Nanaimo Tina &amp; Duane Kirch — Elora Henry &amp; Joanne Ruiter — Guelph Peter &amp; Wendy Ruiter — Guelph Richard &amp; Lisa Ruiter — Guelph and 24 cousins.</p>	<div data-bbox="521 289 1216 473">  <p><b>THE KING'S COLLEGE</b> A Christian Liberal Arts College</p> </div> <p><b>DEVELOPMENT OFFICER</b></p> <p>The King's College, a degree-granting Christian liberal arts college, has an immediate opening for a development officer.</p> <p><b>DUTIES INCLUDE:</b></p> <ul style="list-style-type: none"> <li>Direct involvement in organization and implementation of fundraising campaigns.</li> <li>Alumni relations.</li> <li>Development of Foundation/Corporate financial support.</li> <li>Organization of College promotional events.</li> </ul> <p><b>QUALIFICATIONS:</b></p> <ul style="list-style-type: none"> <li>Strong marketing, promotional and organization skills</li> <li>Good written/verbal communication skills</li> <li>Familiarity with computer database management preferred</li> <li>Experience in fundraising a definite asset</li> <li>Familiarity with Christian post-secondary education</li> <li>Post-secondary education preferred</li> </ul> <p>The successful applicant will assent to the College's Statement of Faith.</p> <p><i>Salary commensurate with experience.</i></p> <p><b>APPLICATION DEADLINE: June 1, 1992.</b></p> <p>Send letter of application, resume and three references to:</p> <p><b>Ms. Coby Benoit, Director of Development</b> The King's College 10766-97 Street, Edmonton, AB T5H 2M1 (403) 428-0727</p>		<p><b>PROJECT SOW</b> <b>(Serving in Our World)</b></p> <p>is an organization committed to supporting young adults (ages 18-25) while they volunteer with various service agencies for 11 months in <b>Winnipeg</b>. We are seeking a caring, self-motivated couple who will take up the challenge of supporting and encouraging these young adults to live a life of service in Christ. The position of</p> <p><b>COMMUNITY &amp; DISCIPLESHIP COORDINATORS</b></p> <p>involves living in the SOW house, maintaining a Christian community and discipling these young adults as they grow in their faith.</p> <p>Applicants must be committed to investing in the lives of young adults as they discover and develop their gifts in a life of serving God within his kingdom. For more information please write:</p> <p><b>Project SOW</b> 335 St. John's Ave. Winnipeg, MB R2W 1H2 Attention: Personnel</p>	
<p><b>Anniversaries</b></p> <p>1967 May 19 1992</p> <p>With joy and thanksgiving to the Lord for his constant care and thankfulness over them in the past years, we would like to announce the 25th wedding anniversary of our parents and grandparents,</p> <p><b>WILLIAM and KATIE VANDERWIER</b> (nee Dam)</p> <p>the Lord willing on May 19, 1992. We pray that the Lord will continue to bless and keep them in the hollow of his hand for the years to come.</p> <p>With love, Uegene &amp; Lynn Scott Louis William &amp; Shiela Alan Rosalee Charles Jeremy Home address: R.R. #2, Smithville, ON L0R 2A0</p>	<p>The <b>Committee for Ministry with Indian and Native People in Canada</b> is accepting applications for a</p> <p><b>MINISTRY CO-ORDINATOR</b></p> <p>to support and enhance three active ministries currently working and worshipping in <b>Winnipeg, Man., Regina, Sask., and Edmonton, Alta., Canada.</b></p> <p>This is a half-time position of appr. 80 hrs. per month. Qualifications include a Bachelor Degree in one of the Social Sciences and/or equivalent education and experience in a related field. The applicant must have experience and a working knowledge in cross-cultural ministry. Well-developed written, public speaking and administrative skills are essential. The position also requires considerable travel.</p> <p>Applicants must be familiar with and support this ministry on behalf of the Christian Reformed Church.</p> <p>Interested applicants are invited to apply by submitting resumes and letters of application before <b>May 31, 1992</b>, to:</p> <p><b>Mrs. A. Terpestra</b> Luther College University of Regina Regina, SK S4S 0A2 Phone: (306) 585-5044 Fax: (306) 585-5267</p>		<p><b>Teachers</b></p> <div data-bbox="1257 1205 1962 1358">  <p><b>Centennial Christian School</b> <i>Operated by the Terrace Calvin Christian School Society</i></p> </div> <p>Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from <b>Kindergarten through Grade 9</b>. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.</p> <p>Persons with a <b>math, socials or music/band</b> background are especially encouraged to apply. However, others will also be considered.</p> <p>We will also require a <b>full-time Grade 2</b> teacher beginning in <b>September 1992</b>. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p> <p><b>Frank Voogd</b> Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p>	<p><b>Teachers</b></p>
<p><b>WHEN IT'S TIME FOR RESULTS... CALL THE CLASSIFIEDS!</b></p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p><b>Miscellaneous</b></p> <p><b>URGENTLY NEEDED</b></p> <p><b>BLUE PSALTER HYMNALS</b></p> <p>Due to the destruction of our church building by fire, the congregation of the <b>Chr. Ref. Church, Williamsburg, Ont.</b>, is in need of <b>Blue Hymnals</b>. Any congregation wishing to sell or donate their blue hymnals to us, please contact:</p> <p><b>Mrs. Alice Kooistra,</b> R.R. 1, Williamsburg, ON K0C 2H0 or phone (613) 535-2152</p>	<p><b>Miscellaneous</b></p>	<p><b>AYLMER, Ont.: Immanuel Chr. School</b> invites applications for a definite <b>part-time (30-40%) intermediate French</b> teaching position. Please send application and resume to:</p> <p><b>Andy Vanderploeg, Principal</b> Immanuel Chr. School, 75 Caverly Rd. Aylmer, ON N5H 2P6</p> <p><b>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School</b> is now accepting applications for <b>primary and intermediate teaching</b> positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p> <p><b>T. Vroom, Principal</b> Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel: (604) 465-4442</p> <p><b>PRINCE GEORGE, B.C.: Cedars Chr. School</b> invites applications for computer, English, French and woodworking (junior secondary) and possible intermediate positions for the 1992/93 school year. Applications are to be sent to:</p> <p><b>Cedars Chr. School</b> 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Mr. John Reems Phone: (604) 564-0707</p>	<p><b>CAMBRIDGE, N.S.: Kings County Chr. School</b>, Kings County, Nova Scotia, has a <b>full-time teaching position</b> available for the 1992-93 school year. This opening will be in either junior high or upper elementary. Kings County Chr. School is an interdenominational school with a student population of approx. 95 students attending Grades primary through nine. We have a staff of five full-time teachers and an Educational Assistant. Please send resumes to:</p> <p><b>(Mrs.) Erna VanderHeide</b> R.R. #1 Coldbrook Kings Co., Nova Scotia B0P 1K0</p> <p><b>VANCOUVER, B.C.: Vancouver Chr. School</b>, a denominationally diverse community, will be offering Kindergarten through Grade 9 in the coming school year. We will have possible openings for full-time teachers in Kindergarten and Grade 6 beginning in September, and will require a <b>part-time music teacher</b>. Please direct inquiries regarding these positions to:</p> <p><b>Ron Donkersloot, Principal,</b> Vancouver Chr. School, 3496 Mons Drive, Vancouver, BC V5M 3E6</p>



# Events

Events

Events

22e jaarlijkse  
**HOLLANDSE DAG IN YORK, ONT.**  
 wordt gehouden op  
**Woensdag, 20 mei, 1992**  
 Aanvang 10 uur, registratie half tien. Houdt u van zingen, gedichten en andere bijdragen? Kom dan die dag naar York. Spreker in the namiddag: Ds. J.G. Klomps (World Home Bible League). Voor uw middageten wordt gezorgd. Als u iets heeft bij the dragen, bel dan:  
**Ben (416) 772-3695**

D.V. on June 6 and 7, 1992, the  
**CHR. REF. CHURCH**  
 of  
**WILLIAMSBURG, ONT.**  
 hopes to celebrate its  
**40th ANNIVERSARY**  
 Former members and friends are cordially invited to join the congregation on Sat., June 6th for an evening of celebration, starting at 7:30 p.m., and on Sunday, June 7th, for special services of worship and praise, at 9:30 a.m. and at 7:30 p.m.  
 For more information or accommodation, phone (613) 535-2152.

Redeemer College presents a  
**Spring Organ & Oboe Concert**  
**June 2, 1992**  
**William Wright, organ**  
*Director of Music at Deer Park United Church and staff member of the Faculty of Music, University of Toronto.*  
**Lawrence Cherney, oboe**  
*Founding Artistic Director of the summer festival Music at Sharon and teacher of oboe at the Royal Conservatory, Toronto.*  
*Enjoy beautiful classical music from the works of Bach, Cima, Handel, Hertel, Kauffman, Kirnberger, Krebs, Sweelinck, Van Hall, and Walther.*  
**8:00 P.M. in the Redeemer College Auditorium**  
**Tickets \$10 (\$8 for Seniors/Students).**  
 Redeemer College  
 Call 416-648-2131

## Accommodations

**Specialized Care for Senior Citizens**  
 Private home, C.R.D.-approved, in Victoria, B.C., has single and/or double rooms available for senior citizens. This is a large home with ocean view from most rooms. We offer special care and diet in our country setting home, an indoor pool with jacuzzi and a games room with shuffleboard, etc.  
 For more information contact:  
**Eagle Ridge Lifestyles**  
 246 Delgada Rd., R.R. #4  
 Victoria, BC V9B5T8  
 Phone: (604) 478-9364 (collect)

Calendar of Events


May 15  
Reformed Bible College — sponsored dinner at 7 p.m. (reception at 6:15 p.m.). Redeemer College, Ancaster, Ont. RBC President Edwin Roels will speak. For reservations call (416) 529-0454. Alumni meeting follows.  
May 15  
Organ concert by Andre Knevel, 8 p.m., Melville United Church, Fergus, Ont.  
May 15, 16, 17  
Clinton's 12th annual "Klompfeest." At Clinton Community Park, Clinton, Ont. May 16: Dutch play "Het eindpunt," at 7 p.m. For info, call (519) 523-9559 or 482-9257.  
May 16 - June 4  
Sander van Marion, well-known Dutch organist in concert. All events start at 8 p.m. May 16: Southminster United Church, Lethbridge, Alta.; May 21: First CRC, Lynden, WA; May 22: CRC, Abbotsford, B.C.; May 23: First CRC, New Westminster, B.C.; May 25: Emmanuel CRC, Victoria, B.C.; May 26: First CRC, Duncan, B.C.; June 4: Maranatha Can. Ref. Church, Surrey, B.C.  
May 19  
CSS's Adriana Pierik plans to be in the Lower Fraser Valley and Vancouver Island area (from May 19-29).  
May 20  
"Hollandse Dag" in York, Ont. Reserve this date now!  
May 22-23  
25th Anniversary celebration, Christian School, Red Deer, Alta.  
May 23-29  
"Friends in Concert," presented by the Achill & Georgetown Choral Societies and the "Ettens Mannenkoor." May 23: St. Peter's Basilica, London, Ont.; May 29: Roy Thomson Hall, Toronto, Ont. Concerts start at 8 p.m.  
May 24  
40th Anniversary Inglewood CRC, Edmonton, Alta. Worship service at 10 a.m. led by Rev. Bastiaan Nederlof.

May 26-28  
"Ettens Mannenkoor," in concert (8 p.m.). May 26: Dominion Chalmers United Church, Ottawa, Ont.; May 28: Maranatha CRC, St. Catharines, Ont.  
May 30  
Annual A.B.C. Sale at Shalom Manor, Grimsby, Ont. From 8 a.m. (pancake breakfast) to 1 p.m. Dutch hospitality at its best!  
May 31  
City-wide hymn-sing, 8 p.m., First CRC, Sarnia, Ont.  
June 1-5  
Milk & Honey Summer Festival at Redeemer College, Ancaster, Ont. Theme: "The Seasons of our Lives." For info, call Janet Hoytema at (416) 648-2131.  
June 2  
Spring concert featuring organist William Wright and oboist Lawrence Cherney, at 8 p.m., Redeemer College, Ancaster, Ont. For info, call (416) 648-2131.  
June 3  
"Hollandse Dag" at 10 a.m., First CRC, Kingston, Ont. Speaker: Rev. J. de Pater. For info, call (613) 384-2493.  
June 6, 7  
40th Anniversary CRC, Williamsburg, Ont. For info, call (613) 535-2152.  
June 10  
"Hollandse Dag," 10 a.m., Community Centre, Moorefield, Ont.  
June 20  
"Grunneger Picnic," 20th anniversary, at 10 a.m., Grand River Conservation Area, Rockwood, Ont. Special praise and thanksgiving service for Rev. & Mrs. Nonnekes on the occasion of their retirement. At 8 p.m., CRC, Fredericton, N.B. For info, call (506) 450-3959.

**40th ANNIVERSARY**  
 of the **Inglewood Christian Reformed Church** (formerly **Third Christian Reformed Church of Edmonton**), 12330-113 Avenue, Edmonton, AB T5M 2W4.  
 The congregation of the **Inglewood Christian Reformed Church** wishes to extend a warm invitation to friends and former members to join us in celebrating God's everlasting faithfulness on  
**Sunday, May 24, 1992, at 10:00 a.m.**  
 The Reverend Bastiaan Nederlof will be officiating.

**35th ANNIVERSARY**  
 With thankfulness to the Lord for His providential care, **Knox Christian School in Bowmanville** celebrates her 35th anniversary this spring. All former and present staff, students and supporters are invited to attend a barbecue-style picnic celebration at the school on **Saturday, June 13, 1992, from 11:00 a.m. to 3:00 p.m.** Lunch, coffee and refreshments will be provided.  
 For information, contact:  
**Knox Christian School**  
 410 Scugog St., R.R. 1,  
 Bowmanville, ON L1C 3K2  
 Phone: (416) 623-5871  
 Principal: Bill Helmus

The Board of the Iroquois Council of the Calvinist Cadet Corps. invites everyone to an  
**"Evening of Appreciation" in honour of Gerry Bysma**  
 for Twenty Five years of dedicated service to Cadeting. To be held on **May 23, 1992, from 7:30 till 10.00 p.m.** at the **Clarkson C.R.C., 1880 Lakeshore Rd. W., Mississauga, Ont.**  
 For more info, please call:  
**Bob Luyk (416) 681-3806**

It's our thirteenth year!  
 Come to Calvin's  
 "vacation college"  
  
 Join Christian friends and families for a week of learning, worship, and relaxation!  
**WHEN?**  
 July 6-13, 1992  
**FOR WHOM?**  
 All friends of Calvin—singles, couples, families, young and old. Children's activities and baby-sitting provided.  
**THEME?**  
 "Reflecting God's Image: The Visual Arts."  
**SEMINARS?**  
 "Art and the Christian Life" Chris Stoffel Overvoorde, art  
 "Pilgrim Goes to the Movies" Dr. Roy Anker, English  
**MEALS AND HOUSING?**  
 All provided by the college.  
**OTHER PROGRAMS?**  
 "Art Camps" for kids in grades 3-12;  
 "Basketball Camp" for junior high girls;  
 "Tennis Camps" for ages 7-12;  
 "Baseball Camps" for grades 9-12.  
**FREE TIME?**  
 All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity is planned for each evening.  
**COST?**  
 \$200 each adult; \$100 each child ten and over; \$50 each child nine and under; suite accommodates five persons. Add 15% to final cost if paying in Canadian funds.  
**NOT STAYING ON CAMPUS?**  
 \$100 fee includes everything but room and board; \$30 for child care or children's activities for the week.  
**CALVIN ALUMNI?**  
 Reunions will be held on July 9, 10 and 11 for the Heritage Class and the Classes of 1942, 1952, 1962, 1967, 1972, and 1982.  
 Call (616) 957-8577 for Reunionfest information.  
**SUMMERFEST**  
 Alumni Office—Calvin College  
 3201 Burton St., S.E.  
 Grand Rapids, MI 49546  
 (616) 957-6142

**Church news**  
**Christian Reformed Church**  
 Available for call  
 — Rev. Adrian Helleman, former missionary to the Philippines, recently completed his doctoral study and is now available to the churches for a call.  
 The council of Calvin CRC in Ottawa heartily recommends him to the churches. He may be contacted at: 132 Mortimer St., Toronto, ON M4K 2A4.  
 Phone: (416) 423-2074.



# News

## Newly independent Central Asia returns to Islam

Bill Fledderus

TORONTO — Former Soviet republics between China and the Caspian Sea are experiencing a religious reawakening which parallels the one which has been occurring in Eastern Europe for the past few years, reports Haroon Siddiqui, an editor with the *Toronto Star*.

But whereas territories like Bulgaria and Ukraine are returning to Christianity and (to a lesser extent to Judaism), areas such as Uzbekistan, just north of Afghanistan, are returning to Islam.

Mosques and *madaris* (religious schools) are proliferating as Central Asians try to re-establish their identity, says Siddiqui. For centuries now they have endured the attempts of Russian dominators to destroy their ethnic and religious identities. Stalin, for example, relocated huge populations and drew the artificial boundaries which today separate Kazakhstan, Uzbekistan, Tadjikistan, Turkmenistan, Azerbaijan and Kyrgystan.

Today the peoples of these former Soviet republics seek to re-establish links with their glorious Islamic past in which Tashkent, Samarkand and Bukhara were great centres of learning.

All of these Central Asian republics are now full-fledged members of the United Nations, though Canada has not

yet established embassies there.

Together the countries have a population of 55 million, larger than that of the entire Middle East. Kazakhstan alone is larger than Western Europe.

Westerners have some self-education to do to sort out for themselves what these new countries are like, for they contain a variety of distinct ethnic and religious groups, Siddiqui points out. For example, he explains that Azeris are Shiite Muslims like the Iranians, but that most other Central Asians ascribe to the Sunni Muslim tradition.

However, Azeris do not speak Persian like the Iranians do, while others such as the Tadjiks do.

Five of the new states have joined with Turkey, Pakistan and Iran in an economic co-operation organization, creating a potential trading block of 250 million people which could someday compare with Europe's coalescing economic community.

Siddiqui is of the opinion that the West should leave religious development in Central Asia to its neighbouring Islamic states but that it should help with the region's economic development.

"We may then ... be able to nudge them toward liberal versions of *political* Islam, compatible with democracy and the West," he says.

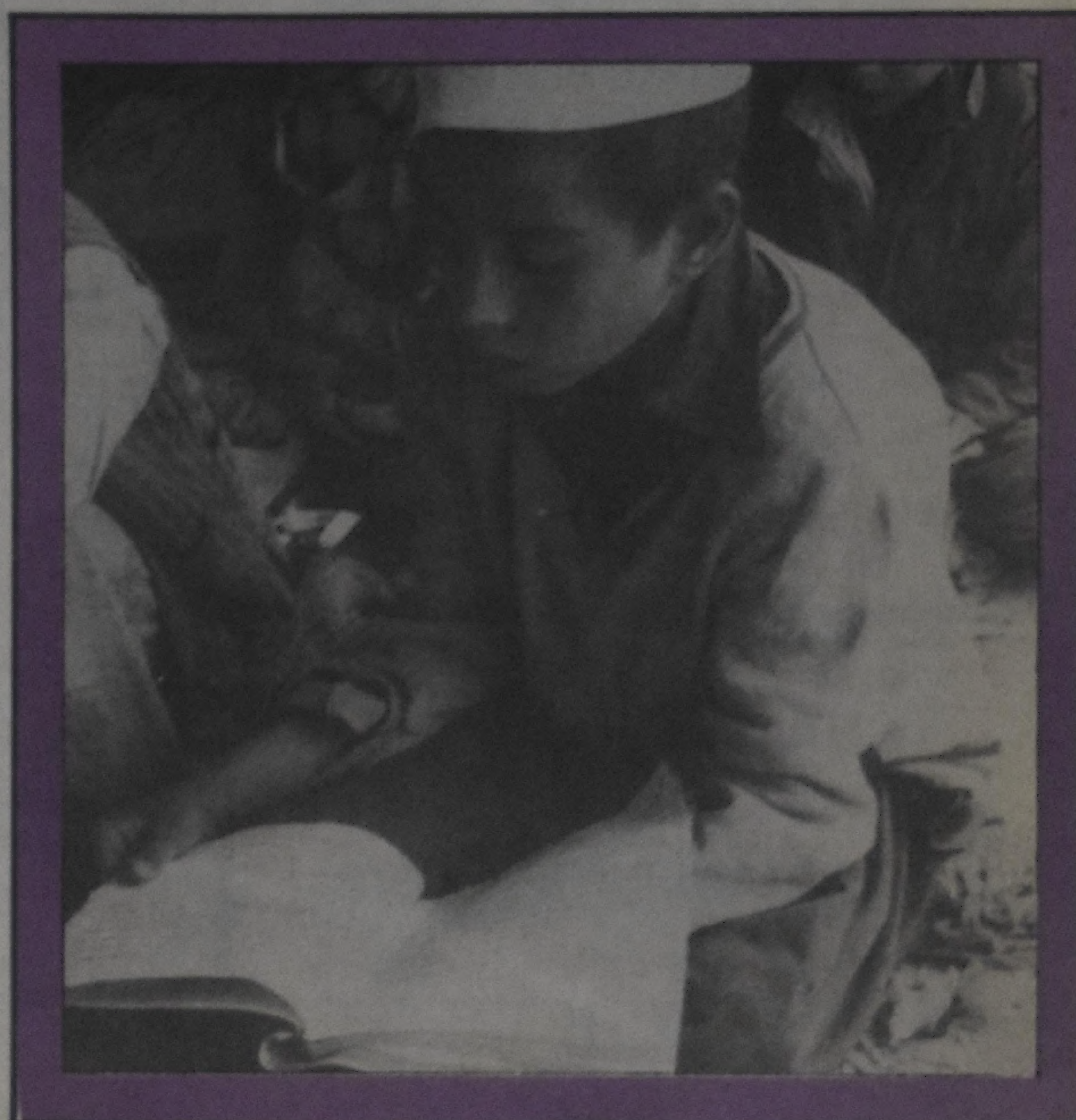


Photo: Hutchinson Library

An Islamic boy reads the Koran, the words of Allah to Muhammad. Though anyone may read the Koran, usually only men and boys are given the opportunity to study it.

## 'Spring of Life' not a worldly success

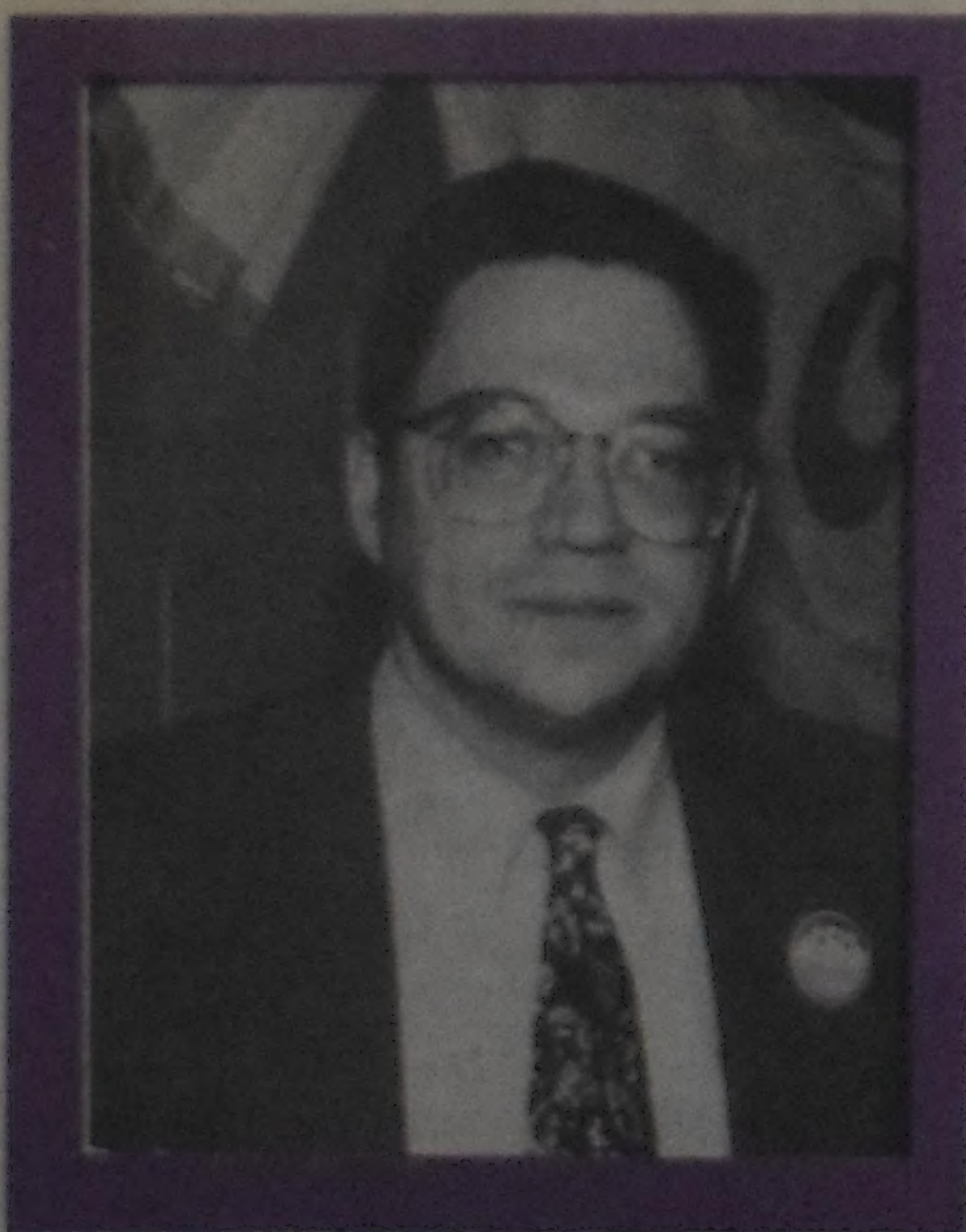


Photo: Bert Witvoet

Rev. Paul Schenk.

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be measured by other than worldly standards.

In social terms, success is often measured in terms of power gained, he explained. In political terms, success measures an increase in numbers; and in a media-dominated society success spells greater notoriety than before.

"If we apply these concepts, we may be hard pressed to claim success," said Schenk, "although there may be a debate on the claims made by the opposition. But even if we had won on these counts, we would have lost."

Schenk pointed out that the idea that the majority is right is not a Christian concept. "Right is right even if nobody believes in it," he said.

### Real gains

That's not to say that Spring of Life did not see real accomplishments, he added. He mentioned as an accomplishment that 144 pastors of 22

denominations had endorsed the endeavour and that of the more than 5,000 participants, hundreds had never before been involved. As another achievement he curiously mentioned that 26 pastors were still in jail even as he spoke.

Several lasting images of the event hit the world news media, said Schenk. He referred to his own laying of flowers near the entrance of an abortion clinic on Good Friday, an action that was filmed and photographed and sent around the world. He also mentioned the televised scene that saw his twin brother, Robert Schenk, bring "Baby Thea," a 19-week-old aborted fetus, to an abortion clinic. The scene had turned ugly when angry Pro-Choice people had torn her from his brother's arms, dashing her to the sidewalk. His brother was arrested for disorderly conduct.

### The media noticed

The overall image was a picture of "peaceful, humble pro-life people over against those who reviled them and hurled obscenities and profanity at them," said Schenk.

He pointed out that even the media took note of the fact that the pro-choice people were supported by communists, Marxists and gay activists. Schenk thought he would never see the day "that the liberal *Buffalo News* would call the abortionists 'the extreme left.'" He considered that a significant accomplishment.

In addition to these achievements, he pointed to the saving of lives. "We know that 12 children are alive today because of the Spring of Life. Pregnancy crises centres have handled more cases in the last three weeks than in the entirety of last year," he said.

Yet Schenk was willing to admit to an

apparent defeat. "Some of the most significant events in history were apparent defeats," he said. He pointed to the Boston Massacre, the Stamp Act, the Fugitive Slave Act and Pearl Harbour as prime American examples. He was not familiar enough with Canadian history to give examples from it, he admitted to his Canadian audience. "Every one of these apparent defeats led to a victory," he added.

But the most important example of an apparent defeat he gave was the death on the cross of Jesus and his being laid in tomb. "The devil called for a party to be thrown, but on Sunday morning the tomb was empty."

"The truth has percolated to the surface," said Schenk. He was happy that the news media had given such a fair reporting of the Pro-Life activities. "Abortion is being unmasked as the massive obliteration of a generation on which we are dependent."

### Thinkbit:

"By dying for a conviction a man proves only that he is sincere, not that he is right."

Desiderius Erasmus.

## Pennsylvania governor says Democrats may blow election on abortion issue

NOTRE DAME, Ind. (EP) — The Democratic Party may bungle the best chance it's had in a generation to capture the White House because it's out of touch with mainstream America on abortion, Pennsylvania Governor Robert P. Casey said in a major address April 2 at Notre Dame University.

Unless they welcome back the millions of pro-life Democrats they've alienated over the past 20 years, the party will risk defeat once again, Casey predicted.

Casey's argument was based on his belief that protection of the rights of unborn children is consistent with the Democratic Party's tradition of protecting society's powerless. Casey said pro-abortion special interests have

taken control of the Democratic Party and have led it away from many of its natural constituencies.

"This is my message to my party in 1992," Casey announced. "Just as we fought so hard and so well for the rights of the workers of America, for the dignity and human rights of minorities, for women and children and families, for the poor, the disabled, the dispossessed — just as we fought for all of these, the time has come as well to fight to protect the most vulnerable, the most defenseless, the most powerless members of our human family."

Casey said the Democrats can win if they drop abortion as a litmus test for presidential candidates.